

† *The* †
**LUTHERAN
OUTLOOK**

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THE EDITOR'S PAGE

Who's Who—Oscar A. Anderson presented his paper on Baptism and its Relation to Lutheran Evangelism to a ministerial convocation in St. Paul. Dr. Karl Ermisch is executive secretary and rector of The Wartburg, a Christian home for young men in Minneapolis. Dr. George Koehler is Lutheran pastor in Portland, Oregon. Phil F. Houston is a Lutheran student.

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Didn't Like It—One of our readers did not like the little fantasy by Prof. Benjamin Lotz that appeared in the March issue. He wrote, "I do not know hethwer the writer of **Mr. Truman Goes to Heaven** intends to be funny or witty. He is neither. He is disgusting. Heaven is too sacred a theme to play up in a comedy. It is deplorable that the pages of a Christian magazine should be open for such trash."

I have never felt myself to be entirely lacking in the finer sensibilities, and yet that little article by Prof. Lotz struck me as being both whimsical and instructive rather than disgusting. As for not daring to speak of heaven in a fanciful article, it has been done before, you know, by such men as Dante and Milton. And while our friend Lotz would likely be the last one to call himself a Milton or a Dante, he at least has as much right as they do to use his imagination. For that matter, I don't see how anyone can think of heaven at all without using his imagination.

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Another One—Another letter takes the editor severely to task. See "Correspondence" in this issue. He says, "You present yourself, most vividly, as a man who is not a traditional Lutheran nor in agreement with the Lutheran Confessions. . . It is men like yourself, who attack the use of traditional externals, who usually fall in line in criticizing the weekly administration and use of the Holy Com-

munion and any external sign of piety on the part of the clergy or laity. In other words, you attack anything that you do not understand."

What brought that on I do not know. As to my not being in agreement with the Lutheran Confessions—show me where I have been out of harmony with Lutheran doctrine. The writer says that men like myself who attack traditional externals usually criticize weekly communion, etc. I have not said one word, as far as I can recall, about weekly communion. But I am the kind of man who usually does! That is certainly a wild leap to a conclusion. Nor have I even attacked "the use of traditional externals." What I have attacked is the attempt on the part of some to add more and more externals to the list of those considered traditional, and to add more and more importance to those externals. What I have said, in effect, is that if a man's religion is to be measured by what he has on his back rather than by what he has in his heart, I want none of it. If that be treason, make the most of it.

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Reminder—Don't forget to send all the good manuscripts on church-related subjects that you produce or have the opportunity to hear to the Lutheran Outlook.

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Judgment Reversed—About three years ago the Congregational Christian Churches and the Evangelical and Reformed Church were planning a merger which was to be consummated in 1950. But a Congregational church in Brooklyn, Cadman Memorial, filed a civil suit against the General Council of the Congregational Christian Churches to prevent them from proceeding with the merger. A Brooklyn judge, Meier Steinbrink, ruled in favor of the plaintiff congregation, saying that the General Council had no authority to unite or merge their body with any other. This in spite of the fact that the

member churches of the Congregational Christian denomination have voted by a large majority in favor of the merger.

You may remember that I wrote an editorial at the time, pointing out that if this is sound law, any Church merger could be prevented by one disgruntled congregation which would claim that it had an interest in the accumulated assets of its denomination, and was not in favor of turning them over to a new merged body. Well, apparently it was not sound law. The Appellate Division, by a 3 to 1 ruling, has reversed Justice Steinbrink's decision and rebuked him for interfering in matters where he had no jurisdiction. The merger of the two bodies will probably now take place.

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EDITORIAL

IN THE REPORT of the committee of 45, "United Testimony on Faith and Life" (see *Lutheran Outlook*, March 1952, p. 71, ff.), there are two sections. The first section is headed "Concerning Faith" and the second "Concerning Life and Practice." In the second

The Fellowship Question

section there are six sub-heads, the sixth and last being "Spiritual Fellowship." It is of this last part of the United Testimony that I wish to speak. There are again six paragraphs under the sub-head "Spiritual Fellowship." No. 1 says "Christian faith is fellowship" and quotes the highpriestly prayer of Christ, "that they all may be one," and also the well-known Article VII of the Augsburg Confession: "To the true unity of the Church, it is enough," etc. No. 2 says, "Christian faith seeks fellowship . . . it laments isolation; it yearns for communion." No. 3 adds a warning, however, on the basis of a number of clear Scripture passages, that fellowship is not to be sought at the cost of clarity of confession and purity of doctrine. Then comes paragraph 4 which I wish to quote in full.

"4. It is admitted that a problem of serious proportions arises from the fact that there are erring brethren. They are brethren, because with us they share justifying faith. They are erring insofar as they depart from the truth as revealed in the Scriptures or from the life demanded by the regenerating Gospel. We feel the urge to confess our common faith, but we realize the danger of condoning error, and thereby confusing the Church. There is no easy solution to this problem. As we acknowledge the measure of unity that exists, we must at the same time bear witness against error as we see it, humbly reexamining our understanding of the truth in the light of the re-

vealed Word, and diligently seeking for the mind of Christ in our attitudes towards these erring brethren. Lovingly, Aquila and Priscilla remedied the deficiency of Apollos (Acts 18:24-28). Undauntedly, Paul withstood the erring Peter (Gal. 2:11).

"So long as witness can be borne to the truth as we see it in Christ, a measure of outward fellowship may be enjoyed even with such as differ with us in the apprehension of certain aspects of the truth."

It should be remembered that this is the united testimony of the representatives of five synods, and that, although the five synods have not seen eye-to-eye on fellowship questions, their representatives did agree on this statement. One of the synods is included in the National Council of Churches in this country, while the others are not. Some, but not all, participated in the formation of the World Council of Churches at Amsterdam. I am sure that the committee of 45 put a lot of time and prayer into the statement on fellowship. Note the sentence in paragraph 4 above, "There is no easy solution to this problem." On the one hand there is the duty of fellowship, on the other the duty of uncompromising witness to the truth. To steer a straight course and do justice to both these duties is extremely difficult. One of the five synods has approved the practice of "selective fellowship," which is a way of leaving the matter to the conscience of the individual pastor and congregation. That would seem a happy solution were it not for the fact that some of our pastors seem to have consciences notoriously lacking in discernment. That drives some of their brethren to the opposite extreme, where they want to regulate all matters of fellowship by a rigid law.

As an example of the "easy" conscience in such things,

consider the case mentioned in a news item in the Lutheran, ULC weekly (March 26):

"What most irritates other Lutheran Churches against the United Lutheran Church are occasional instances of what they call 'unionism,' in which United Lutherans share in public worship with people who do not profess a Christ-centered faith.

"Officially the United Lutheran Church avoids unionism. It entered cooperative agencies such as the World Council of Churches and the National Council of Churches in the U. S. A. only when faith in 'Jesus Christ as divine Lord and Savior' was clearly recognized in their constitutions.

"Occasionally a United Lutheran pastor oversteps the boundaries defined by the Church. Most startling example of 'unionism' in recent years took place last month in St. John's church in Springfield, Ohio. This is an independent congregation, belonging to no synod, but the pastor, the Rev. Kay M. Glaesner, is a 1949 graduate of Hamma Divinity School and a member of the Pittsburgh Synod.

On Feb. 10 in St. John's church, Rabbi Selwyn D. Ruslander of Dayton, Ohio, spoke on 'How Christian Are We Jews?' He mentioned the 'two great religious experiences of these two great faiths—the experience on Calvary of the Christian, and the experience on Sinai of the Jew, one representing an inturning of faith and the other an outpouring of faith—complementary, yes, but not identical.'

"The *Lutheran Herald* (ELC) front-paged an editorial attack on the Springfield incident, calling it 'the crassest piece of unionism of which we have ever heard among Lutherans in America.'

Although the incident itself is disturbing to Lutherans, the attitude of Editor Ruff is distinctly encouraging. He says that his Church officially "avoids" unionism, that the ULC used its influence to strengthen the confessional position of the National Council of Churches, that the congregation in Springfield is not a member of the ULC, and that the pastor overstepped the boundaries defined by the Church. By quoting the *Lutheran Herald* he also points out to his readers how such actions look to other Lutherans.

We are glad to note that position of the editor of the ULC weekly. But that is the ULC, not one of the five synods which are making a common confession in the United Testimony. However, here is another example, taken from news reports, which comes closer home.

In St. Paul, Minnesota, according to *Religious News Service*, "clergymen of several denominations, including an Episcopal bishop and a Jewish rabbi, participated in the dedication of a brotherhood chapel in the new \$625,000 Gloria Dei Lutheran church." The pastor, Dr. Clifford Ansgar Nelson, said that the purpose of the chapel and its six windows—gifts from members of various religious groups—is to "symbolize the brotherhood of all men in our common faith."

One of the six windows in the chapel was a gift of Mt. Zion Jewish synagogue and was formally presented by Rabbi Plaut. It has the Star of David, the seven-branched candlestick, and the words of the Shema, "Hear, O Israel, the Lord our God is one Lord." An-

other window, given by a Roman Catholic layman, has the symbols of that Church's (claimed) authority, the mitre and the crozier, and the words in Latin, "I believe in one holy, catholic and apostolic Church." Another window representing the Reformed Churches has the first question and answer of the Heidelberg Catechism.

The Episcopal bishop of Minnesota preached the dedicatory sermon, and other clergymen present included officers of the Minnesota Council of Churches, the St. Paul Council of Churches, and the National Conference of Christians and Jews.

I do not know the affiliation of Gloria Dei church, but from the name of the pastor I gather that it is of Swedish background. For all I know it may be an independent congregation like that one in Springfield, Ohio, and not officially connected with any synod. If it wants windows bearing symbols of the Jewish, Roman Catholic and Reformed faiths, that in itself is no proof of unionism. Even the fact that the Episcopal bishop preached in the church can be understood; the Church of England and the Church of Sweden recognize each other and the daughter churches in America could therefore be expected to look upon each other with a certain degree of friendliness.

But when the Lutheran pastor says that the windows "symbolize the brotherhood of all men in our common faith," that is something else. What common faith? Is he speaking of a common faith with the rabbi and the representative of the National Conference of Christians and Jews? Is he speaking of a common faith with the Roman Catholic Church? That kind of talk and the kind of a common faith does not appeal to Lutherans. Nor is it in accord with paragraph 3 of the article on spiritual fellowship in the United Testimony.

I don't imagine that the committee of 45 who put so much time and thought into the expression of a common faith with their fellow Lutherans can be very happy over such examples of attempts to find a "common faith" elsewhere.

Not Dead Yet

THIS BEING ELECTION YEAR, and the matter of an ambassador to the Vatican having become quite recent since the great Protestant protest and the withdrawal by Gen. Mark Clark of his name from consideration for the post, I had thought we would hear no more of the project at least until after the first Tuesday in November. Apparently this is not to be the case, as the items in the news reveal.

The first one had to do with the State Department's estimated budget. Members of the appropriation committee in the House discovered that the State Department had included an item of \$70,000 for the establishment of a mission to the Vatican. What was up? What

administration planning to send a "personal representative of the President" as Mr. Roosevelt had done, soon as Congress adjourned, in the hope that the people would thus gradually become accustomed to the sea and abandon their protest?

Some of the members of the House did not like this. Rep. Preston of Georgia managed to affix a rider to the appropriation bill, specifying that State Department funds should not be used to establish any diplomatic mission until after the Senate has confirmed the appointment of the first chief of that mission.

This enraged other members of the House who are in favor of the Vatican ambassadorship. Rep. Rooney of New York introduced an amendment to eliminate the rider. He also asked for a roll-call vote, saying, "Let them stand up and be counted." But the House wasn't giving any roll-call vote on such a touchy subject in an election year. The rules committee blocked it. Then the vote on Rooney's amendment was taken and it lost by a vote of 159 to 82. The rider stays in, and the State Department cannot use its funds to establish a mission unless and until the Senate has confirmed an appointment to such a post.

The other news item was about a Vatican Radio broadcast. When the President's proposal to send an ambassador to the Pope caused such a furore a few months ago, people wondered what pressure had been brought to bear on Mr. Truman to cause him to forget promises made earlier to Protestant leaders. We were told—in Catholic publications—that there had been no pressure applied by the Catholic hierarchy; that they were completely surprised by the President's proposal.

But on April 7 Vatican Radio made a point of calling attention to a ninety-year-old document. The station noted thus: "I hereby authorize the Secretary of State to affix the seal of the United States to the envelope of a letter accrediting Alexander W. Randall, Esquire, as Minister Resident to His Holiness Pope Pius IX, dated this day and signed by me, and for so doing this shall be his warrant. (Signed) A. Lincoln, April 7, 1862."

Was this broadcast merely to call attention to an interesting historical incident, or was it intended to show that the revered Lincoln once commissioned an envoy to the Vatican, and thus take some of the curse off such an idea? Personally, I think the Vatican station was not unmindful of the propaganda value of the ancient document. And that leads me to believe that the Vatican is not unmindful of, and not averse to using, pressure in the right places to gain its political ends.

Limited freedom

THE ILLINOIS SUPREME COURT decided a case recently which illustrates the fact that everyone's rights are limited by the rights of others.

The case came up from Chicago. There a girl baby was born last spring to parents who are members of

Jehovah's Witnesses. The child was born with an Rh blood factor which made it imperative that she be given a transfusion of healthy blood to prevent death or mental impairment. But the parents, under the belief that God's prohibition of blood to the Jews (See Gen. 9:4; Lev. 17:10) includes also transfusions, refused permission.

Here was the conflict of rights: the parents have the right to freedom of religion, the right to believe as they please, and also the right, under normal conditions, to control the life of their child. But the child also has rights, among them the right to life, liberty and the pursuit of happiness. Basic to all other rights is the right to life. Which are paramount, the rights of the parents or the rights of the child?

Interested persons hurried to Chicago Family Court where Judge Robert J. Dunne heard medical testimony and ordered that the transfusion be given. As a result the child was restored to health and later to her parents' care. But they were not satisfied. With the characteristic zeal of Jehovah's Witnesses in going to court to insist on their rights, they filed a writ of error appeal with the State Supreme Court, charging that their rights had been violated.

The Supreme Court ruled that Judge Dunne's order did not violate the religious or parental rights of the parents. "Such rights are not beyond limitation," the Court said. "The action taken here, involving as it did the life or at least sanity of a child, comes well within the permissible sphere of curtailment."

The decision is one of common sense. We have freedom of religion and would zealously defend our right to believe as we please. But it should be obvious that this liberty does not give us any right to indulge in practices that would be against public morals or the public welfare. Thus the Mormon Church which believed in the practice of polygamy was forced by the pressure of public opinion and law to abandon that tenet. Another example: freedom of belief and freedom to propagandize in favor of that belief does not exempt anyone from the working of the law against libel. No right is absolute. All rights are limited by the rights of others.

Liberal Catholics?

WHEN AMERICAN CATHOLICS CLAIM that they are good Americans, that they believe in the separation of church and state, that they believe in the freedom of religion, American Protestants are puzzled. For this is not the position of their Church as set forth in various encyclicals of the Popes. Their Church is not tolerant of others. It does not believe in freedom of speech, of the press, or of religion.

The question that rises in Protestant minds is, Does not the rank and file of the Catholic Church in America know what the position of their Church is? For the Roman Catholic Church in America is not independent of the Roman Catholic Church of the world. It is all one

organization, closely integrated under one authority. What its doctrine is in Italy and Spain must be its doctrine in America. When American Roman Catholics claim that they do not want their Church to dominate this country and suppress other faiths, we point to the persecution of Protestants in Spain and ask, Is not the Roman Catholic Church one? Must it not be judged by its activities in lands where it is the dominant force?

Recently Archbishop Gerald P. O'Hara, speaking in Dublin, Ireland, described the grief of Pope Pius XII over the persecution of the Church. "Truly, Pius XII has been called upon to be a man of sorrows like his Divine Master," the archbishop said. He declared that the Pope "grieved over the sight of his priests, religious, gentle nuns and countless numbers of the laity tortured, cast into prison, and even put to death because they refuse to renounce their allegiance to the Holy Father." We can believe that. It grieves us too when Christian missionaries in China are falsely accused of crimes they have not committed, are fined, imprisoned, even killed. It grieves us even when the persecuted missionaries are Catholics. But at the same time we wonder about the Protestants being persecuted in Spain for no other reason than that they are Protestants. Does the Pope grieve over that? If he does, could he not control it, forbid it? If he does not forbid it, is it because he countenances it?

It has sometimes seemed that maybe some American Catholics are puzzled, too. Cardinal Segura of Spain recently made a bitter attack on the small Protestant minority in that country. A Catholic editor in this country thereupon printed a surprising editorial. Said the *Indiana Catholic and Record*:

"If the surprising remarks of the Spanish Cardinal Segura have been reported accurately, they are sure to strain the charitable efforts of Americans—Catholic as well as Protestant—to understand the Spanish mentality. . . .

"It seems to us that Cardinal Segura, Dictator Franco and others in Spain should take a look at their history books. Not only could they discover that the Protestant Revolt actually did happen and had rather considerable repercussions all over the world, but they might also notice that any persecution—short of extermination—has invariably strengthened the persecuted religion in the long run. . . .

"Protestantism is the wrong dragon today. Any lances that can be spared from the anti-Communist battle had better be tossed at other targets than Protestantism. A second lesson from current history might be derived from a comparison of the vitality and vigor of American Catholicism, flourishing in a Protestant stronghold, with the protected and over-advertised brand of Catholicism in Spain.

"To some, these remarks may smack of religious jingoism, but we feel it is past time for American Catholics to be relieved from the oppressive burden of our Spanish brethren. We have spent weary hours cleaning up the blood the Spaniards overzealously spilt in the Inquisition. If they wish to call the count on the Protestants four centuries late, they can take the blame themselves."

What does this mean? Does it mean that intelligent American Catholics are in a mood of rebellion against the oppressive tactics of their Church in other parts of the world? No. Any rebellion by the laity is not tolerated in the Roman Church. You agree with its authoritative position or you are excommunicated.

Does it mean that American Catholics who speak in the manner of that editorial above are ignorant of the officially intolerant position of their Church? No. Intellectuals and highly intelligent laymen of the Roman Church have spoken thus, and they are not ignorant of the claim of their Church to sole authority and the right and duty to suppress all competitors.

Does it mean that American Catholics have the right and liberty to differ with their Church on matters of policy? No. A Catholic writer writes only what he is permitted to write; a Catholic publisher prints only what he is permitted to print, what has the official approval of censor and bishop. The censor examines what is to be published and if it meets with his approval signs "Nihil obstat" (Nothing against it) and his name; then the bishop adds "Imprimatur" (Let it be printed) and his name. There is no freedom of thought in the Roman Church.

What then? If it does not mean that some American Catholics are in a mood of rebellion against the tactics of their Church, and does not mean that those who sound like they are rebelling are simply ignorant of their Church's position, and does not mean that freedom of expression is permitted in the Roman Church, then what does it mean?

It could mean this: that all such expressions of intolerance by Catholics in editorials and advertisements, public lectures are part of a campaign calculated to place Catholicism in a good light before American eyes. Catholic writers and speakers do not write and speak as they please. The Catholic Church is not run that way.

If this surmise is true, it means that we Protestants should take all such "liberal" statements by American Catholics with a grain of salt. We shall continue to judge the Roman Church by its actions in countries where it is the dominant power.

Baptism and Its Relation to Lutheran Evangelism

Oscar A. Anderson

"When men can turn neither to the right nor to the left, nor back, nor forward, it is easier to point them upward."

PERHAPS THESE WORDS of Dr. O. P. Kretzmann in a recent issue of *CRESSET* will explain briefly but well the wave of religious revival which is becoming so evident in our country that even secular writers feel constrained to comment upon it. We are living in an era of quickened interest in the answers which religion can give to the dilemma of our day. Men, in their extremity, are more disposed to "try God."

With this quickening of interest in religion has come a renewed emphasis on evangelism. Within all the major Christian denominations there have been widespread efforts, which from a human standpoint have been largely successful, to bring the message of the church to an ever greater number of individuals. These endeavors range from the "United Evangelistic Advance" promoted by the Federal Council of Churches to the much publicized revival campaign conducted by Evangelist Billy Graham.

Indeed, evangelism is in the air. The very word does not have the odium that it had for a great many some years ago. It has, in fact, become a very respectable word in the religious vocabulary of our time.

That does not mean, however, that there is a common understanding as to what evangelism means. Definitions, at least practically speaking, range all the way from getting people to join the church to counting heads in the inquiry room.

We are thankful to God that this emphasis on evangelism in our day has had an important place in our beloved Lutheran Church. In view of the fact, however, that there is a widespread divergence in just what constitutes evangelism, it behooves our Lutheran Church to examine its definition of that term, which means we will be driven to a re-examination of the theology which underlies our evangelism. It has always been a sound Lutheran principle that its faith and practice rest wholly and only on the Word of God. In other words, we have insisted on a clear theological basis for all that transpires in the life of the Church. Included in that theology is a Scriptural teaching which we refuse to ignore, namely, baptism. Hence, it is altogether fitting in this day of evangelistic fervor that we examine our Lutheran theology (and particularly that of baptism) which should undergird our evangelism, to determine the relation which must exist between them.

The scope of this paper compasses three questions.

First, What is Lutheran evangelism?; second, What do we as Lutherans believe concerning baptism?; and third, How are baptism and evangelism related and how does this relationship express itself practically?

Dr. T. A. Kantonen has said that "True Lutheranism and true evangelism are inseparable for the heart of Lutheranism is the Evangel, the living Gospel of Christ" (*Lutheran Outlook*). Because Lutheranism has clearly defined the Evangel or Gospel solely in terms of the forgiveness of sins by grace alone through faith, as over against both the Catholic and Reformed attempts to mix Law with Gospel, we can properly speak of Lutheran "Gospelism" or Evangelism.

Let us attempt to define more fully the theology which underlies this Evangelism.

We Lutherans believe God's Word teaches that all men are lost and condemned because of our rebellion against God. We have all sinned and come short of the glory of God. We hold to this in spite of the fact, as Kantonen points out, that modern man has changed the question "Wretched man that I am, who will deliver me?" to "Progressive man that I am, who will help me to evolve myself?"

We further hold that God, in the flesh and in the person of His Son, Jesus Christ, lived, died, and rose again for the specific purpose of reconciling rebellious and fallen man. Ours is a religion of verbs, God in action for us—not a religion of ideals—we striving toward God.

We assert, therefore, that God, moved purely by His grace, offers freely to all men the forgiveness of their sins for the sake of His dear Son. This free offer is His Gospel or good news.

This offer, we believe, is effective unto the complete and full forgiveness of sins for all who accept it in faith and are baptized into the name of the Triune God.

It follows, therefore, according to our Lutheran theology that all who do not have this forgiveness of sins through faith in Jesus Christ need above all else to be turned—converted—by the Holy Spirit to a saving faith.

Because the forgiveness of sins is man's basic need, we believe that the primary task of the church, yea even the very activity upon which the church itself depends for life, is the proclaiming of the Gospel that men may receive this forgiveness. And we hold that the means whereby this proclamation is made are the Word and the Sacraments.

Upon this Scriptural basis, the definition Dr. Aus gave of evangelism in an article in the *Lutheran Outlook* a few years ago becomes a splendid crystallization: *Evangelism is the proclamation of the redemptive work of*

Jesus Christ for the purpose of persuading men to become partakers of its benefits.

Comparing this definition with the Lutheran theology we have outlined, we make two observations. First, according to our Lutheran interpretation the *proclamation* of the redemptive work of Christ is accomplished through the means of grace which includes *baptism*. You cannot proclaim salvation in Christ without using baptism. Second, the *partaking* by men of the benefits of that Gospel, namely the forgiveness of sins includes participation in baptism. "He that believeth and is baptized shall be saved." Baptism is bound up with both the proclamation of and participation in the Gospel.

Therefore, to use another term, discipleship is effected according to Matt. 28:19,20 by baptizing and teaching. Evangelizing cannot thus ignore baptism any more than it can ignore the preached Word.

Any evangelism, therefore, which chooses to leave out the place and importance of the Scriptural teaching concerning baptism is not in sympathy with Lutheran evangelism. When Billy Graham, for example, declared that he would only preach the Word of God and not discuss controversial subjects, including baptism, he may have appeared to be quite magnanimous; but if we will think that seemingly generous gesture through, we discover that he was actually saying that baptism need play no part in evangelism. And that is absolutely unscriptural. This is not an attack on Graham, but an honest statement as to the incompatibility of that kind of evangelism with Lutheran evangelism. Lutheran evangelism, by the very theology upon which it rests and from which it derives its meaning, must include baptism as relevant both to the way in which God's grace is offered and the way in which it is received.

What then, do we as Lutherans believe concerning baptism? It should not be necessary here to go into any lengthy arguments concerning baptism as the purpose of this paper is not that of an apologetic. We shall rather list in summary fashion our Lutheran understanding of Scripture on this sacrament.

1. We believe that baptism is a divinely instituted sacrament given by Christ initiating the believer into fellowship with God and His Church.
2. We believe that baptism is water used according to God's command and connected with God's Word so that the divine promise is applied personally to the heart of him who accepts the offer of grace in baptism. In other words, we believe baptism, yes "water baptism" as it is often called, is a means of grace, giving forgiveness, deliverance and salvation to all who believe what the Word and promise of God declares.
3. We believe that our Lord made baptism necessary unto salvation. Again Mark 16:16. In the case of adults it is to be administered when the Word has prepared the individual to receive its benefits.
4. We believe that this sacrament is ordained also for the infants of the Church that they who are by na-

ture unregenerate may thereby become partakers of Christ's redemption and be grafted into Him.

5. We believe baptism saves little children because it applies the promises of God's Word to an unresisting heart in obedience to Christ's command "Suffer the little children to come unto me."
6. We believe that in Holy Baptism, the child enters into a covenant relationship with its Heavenly Father and becomes a member of the family of God.
7. We believe this covenant is always kept by God so that He always remains faithful, though we may prove unfaithful.
8. We believe that this covenant relationship is intended by God to be kept intact and that by the proper nourishment of the divine life received in baptism through the Word of God, a person baptized in infancy can remain throughout life in his baptismal covenant. This is the normal Christian experience of those who are reared within the Christian Church. Conversion, as we speak of it in this discussion, is not necessary for those who remain in baptismal grace.
9. We believe that the keeping of this covenant involves a growth in adulthood into a conscious repentance of sin and a conscious acceptance of grace.

Dr. Miller puts it this way in a recent article on *Spiritual Awakening* (*Augustana Lutheran*, June 14, 1950):

"Those who from their baptism are taught the Law and the Gospel and who yield to the Holy Spirit's work in them, are led from childhood to adulthood into ever deeper experiences of conviction, repentance and faith. 'For as many as are led by the Spirit of God, these are sons of God.' Rom. 8:14.

"To remain in the grace of baptism does not mean to escape these experiences. Luther says baptism 'signifies that the old Adam in us, together with all sins and evil lusts, should be drowned by daily sorrow and repentance, and be put to death, and that a new man should daily come forth and arise, to live before God in righteousness and holiness for ever.' This is based on Rom. 6:4.

"As the God-fearing child grows into adulthood the Holy Spirit seeks to convict him of the sins of the self-life. As he is led by the Spirit, he realizes more and more that 'from within, out of the heart of men (his own, too), evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within and defile the man.' Mark 7:21-23.

"Even if he has not done all these evil things in actions, the Holy Spirit seeks to awaken him to a realization that he has harbored them in his thought and done them in his imagination, so that he may come to the crisis of recognizing his accountability before God and be willing to turn the flesh over to Christ for crucifixion."

Dr. Hallesby in his book on *Infant Baptism* has described the psychological experience of the baptized child so very clearly. He says in concluding his description,

"And now we see that the Word has helped this pious child, simply by repentance and faith, to 'become like a child.' Now he is conscious of exactly the same experience as the one that came to him unconsciously at the moment of Baptism. Then he lay there helpless in his absolutely unregenerate condition. And God's grace came in the washing of Baptism with forgiveness and a new life."

10. We believe on the other hand that a baptized person can fall away from his baptismal covenant and be eternally lost.

Let us amplify this point. Dr. Gerberding declares rightly in his book on the *Way of Salvation in the Lutheran Church* that "The Church does not overlook or forget the sad fact that many—often through the fault of those who ought to be their spiritual guides in the home and Church—lapse from their baptismal covenant or forget their confirmation vows, and then fall back into an unconverted state. She insists on the absolute necessity of conversion or turning back for all such."

Wisloff in *I Believe in the Holy Spirit* describes in pointed language the experience of far too many baptized children even before they reach an age of accountability. He says, "Before the children have reached the age of confirmation, many of them have renounced God in their hearts. The poison from the society that they have grown up in has robbed them of life. The germ of the spiritual life was delicate but the feet that trampled this germ down were heavy and hard. The air in the society in which they grew up was full of impurity, and their spiritual life was choked to death. Smutty books, dirty pictures, raw talk by adults, cheap movies and other amusements, yea, even the godless spirit of society about them have saturated the soul of the child, and have long ago killed the divine life that was grafted into it in baptism. Where were the people of God who should have watched over the child?"

Conditions have gotten so bad in many places that Christian work among children is no longer a work of guarding them against sin, but a work of rescuing them out of sin."

Others, remaining in their covenant, arrive at the dangerous days of adolescence only to reject their Lord and fall away. Dr. Miller has described it thus: "The serious spiritual crisis usually comes in middle adolescence when young people begin to make their own decisions in life. This is the time when many develop 'an evil heart of unbelief in falling away from the living God.' All the impulses of the flesh are strong at this time and unless they through Christ's body, the Church, receive the

guidance and help they need, they will live after the flesh rather than after the Spirit. If the grace received in baptism is not employed to put to death the old nature, *the spiritual life will die as the flesh life predominates.*" (Augustana Lutheran, June 7, 1950.)

Pastor Merton Strommen, Youth Director of the Luther League Federation of the Lutheran Free Church and teacher at Augsburg College has prepared a thesis on the basis of the study of spiritual autobiographies he has received over a period of years in his classes. From his study he draws the following conclusion: "Through Christian Baptism and Christian nurture a young life can normally develop into a God-centered life. As revealed by a cross section of Lutheran young people—and a highly select group at that—we noted that a large percentage (more than one-half of the boys) had already at the time of their confirmation day, left their baptismal covenant. Later in our study of this same group, we noted that following graduation from high school, only a trifle better than one-half of the youth (boys and girls included) entered college as confessing Christians. Certainly such knowledge should verify the need for a greater emphasis upon the personal aspect of Law and Gospel." (It is not the figures or percentages with which we are concerned but the fact that is demonstrated, namely of falling away.)

So much by way of clarification on this point, that it is possible to fall away from one's baptismal covenant.

11. We believe that a baptized person who has fallen away from his baptismal covenant can return to his covenant-keeping Lord and renew the covenant relationship. Indeed, he must return to that covenant if he is to be saved. Luther says, "Our baptism abides forever, and even though some one should fall from it and sin, we nevertheless always have access thereto."
12. We believe that this return to God is not via something outside of Baptism. Conversion for the fallen one is a *reditus ad baptismum*, a creeping back to baptism which means, of course, to the Christ who came to us in baptism. Luther would be heard speaking to some Lutherans who dismiss the efficacy of baptism for the unbelieving adult when he scores the "dangerous error" which imagines that through sin "the strength of Baptism was destroyed and the ship had become leaky. Baptism remains a strong, indestructible ship that is never broken apart into separate planks." He admits, "Certainly many frivolously jump out of the ship into the ocean and are brought to naught; those are they who fall away from the faith in the promise and plunge themselves into sin." "But," he adds, "the ship itself remains and continues its journey un-

harméd so that he who through grace can return to the ship is not conveyed to life on a plank, but upon the ship itself."

Koberle wisely points out, therefore, that "in the care of souls and in the counsels given to those who confess their sins, troubled consciences are not to be consoled by referring them to a conversion that once took place or by the accumulation of a great number of completed penances, but by teaching the penitent to 'creep back to Baptism.'" Again this creeping back to Baptism means returning to the Christ who came to us so graciously and powerfully in Baptism.

13. We believe that the same means which brought the one who remains in his covenant to conscious repentance and faith also brings the one who falls away back to his baptismal covenant in repentance and faith. We do not preach a different Gospel for the unsaved and the saved. The approach and application may differ but both need the simple message of Law and Gospel.
14. We believe that the outward experiences of individuals differ, whether they be experiences of awakening to faith or conversion back to faith. "Man's experiences are never the ground of his salvation." (Wisloff)
15. We believe that the fundamental inner experience of all Christians is the same—whether returned prodigal or not—namely, a turning from sin and a turning to God. We agree with Wisloff, "The question is, 'In what state are you today?' Do not dwell too much on your religious development but consider rather your present state."

Certainly that is what Luther had in mind when he wrote his classic answer to the question, "What does baptism signify?" The daily conversion experience of drowning the old man in sorrow and repentance and arising to walk in newness of life is the existential experience that is a common denominator for all true Christians.

We have dwelt too long on this delineation of our Lutheran understanding of Baptism, and yet these things need to be carefully repeated if we are to see the relationship of this doctrine of Baptismal regeneration to Lutheran Evangelism.

The problem before us is to relate our evangelistic efforts to the fact that many, if not most of those to whom they are addressed have been baptized, usually as infants. As far as evangelizing the unbaptized pagans, whether at home or abroad, there is more or less general agreement throughout the Protestant Church that baptism is to be a final step in the process of evangelization. The work of evangelization with which this paper has to do refers to that conducted within the framework of the church where one confronts the baptized as well as the unbaptized.

The primal significance of baptism to Lutheran Evangelism is its creation of a *basic tension which must be maintained* in all our proclamation of the Gospel. This tension is created by points eight and ten in the above discussion. Let me repeat them. "We believe that this covenant relationship (established in infancy through baptism) is intended by God to be kept intact and that by the proper nourishment of the divine life imparted in baptism through the Word of God, a person baptized in infancy can remain throughout life in his baptismal covenant."

"We believe, on the other hand, that a baptized person can fall away from his baptismal covenant and be eternally lost. . . . 'The Church . . . insists on the absolute necessity of conversion or turning back for a such.'"

In short, true Lutheranism must hold tenaciously to the validity of baptismal regeneration, "evangelizing" toward a personal faith, on the one hand, and to the necessity for conversion, "evangelizing" toward a return to faith, on the other. Lutheran theology is a dialectical theology perhaps best summed up in Luther's famous paradox *simul iustus et peccator*. And a dialectic also obtains here with respect to evangelism. Lutheran evangelism faces the *baptized kept* and the *baptized fallen*. In every congregation, Lutheran evangelism sees the elder son who remained in the Father's house, and the prodigal son who left the Father's house, and with the same message of repentance and faith seeks to bring the one to see his glorious position and the other his lost condition to lead him home again.

What has happened too often, however, is that the tension between the fact that a person can remain in his baptismal covenant, and the fact that a person can fall from his baptismal covenant and needs conversion has not been kept. Instead of seeing it as a tension, it has been looked upon as a subtle conflict in which a person should take sides. It's baptism vs. conversion, instead of baptism and conversion with evangelism maintaining an equal responsibility to both. For many, evangelism has been narrowed down to mean only a proclamation of the Gospel to the unconverted. As Dr. Dybvig pointed out in a message to the Evangelism Conference three years ago, "Evangelism often stumbles when it comes to baptism. Appreciation for baptism is frequently in inverse ratio to evangelistic fervor." In other words there has been, and history is replete with examples right within the Lutheran Church, a suspicion that an emphasis on *baptism* and an emphasis on *conversion* cannot get along together. So instead of maintaining both, sides were taken.

There are those who see this as conflict and say in effect, "If you stress the necessity of conversion among Lutherans you undercut our doctrine of baptismal regeneration." There was some interesting correspondence in the *Lutheran Herald* a few years ago just on this point. An "evangelistically minded pastor" made a statement to the effect that there were baptized young

the church who, like Jairus' daughter were "dead at twelve" and needed conversion. He was promptly branded by another pastor as guilty of pernicious heresy, of denying the doctrine of baptismal regeneration.

Others see this tension as a conflict and take the other side, saying in effect, "If you stress the validity of baptismal regeneration, you take the edge off evangelism and the personal experience of Christianity." Franke, of historical Pietism, carried this to the extreme of denying baptismal regeneration. Today there are those who feel it is their duty to minimize rather than exalt baptism.

I repeat, there are two tendencies within the Lutheran Church with respect to this matter of *baptism* and *evangelism*, both of which are dangerous because they are un-Lutheran and un-Scriptural.

We can describe the one tendency as follows: It tends to put the preservation of doctrinal purity above the salvation of souls; to overlook defection from baptism; to consider church activity, particularly in an orthodox Lutheran church, as proof of a saving faith; to look upon evangelism as being "revivalism"; to play down the necessity of conversion as something un-Lutheran; to put the label "Reformed" on evangelistic efforts and methods; to minimize sanctification for fear it will become legalism; to reject emotion as having no part in the Christian experience; and to insist on only the objective aspect of Christianity.

The other tendency must also be described as frankly. It tends to put personal faith unto salvation above the preservation of pure doctrine; to enlarge upon the defections from baptism and see very few, if any, remaining true; to overlook the fact that activity in the church can be a fruit of faith; to see the organized church as consisting largely of sleeping or dead church members; to put the emphasis on "conversion" with little regard for normal Christian growth; to put great stress on sanctification in terms of legalistic "do's" and "don'ts"; to lean toward the Reformed groups with like spirit ignoring doctrinal differences; to rely on emotion and an emotional approach; and to underscore the subjective experience of Christianity, usually of a standard type.

I trust these have not been unfair descriptions. It cannot be gainsaid, however, that Scandinavian Lutherans have been guilty of going off in these two directions. While Norwegian Lutherans have been more successful than the Danes or the Swedes in keeping both tendencies within their tent, we cannot overlook the fact that two Norwegian Lutheran "sects," shall we say, exist today as personifications of these tendencies—the one with headquarters in Mankato and the other inergus Falls.

Let this serve to illustrate the point we are trying to make, namely, that the validity of baptism and the necessity of conversion create a tension which must be maintained if we are to be both Scriptural and evangelistic. Kabele has in a footnote a quotation from one Bezzel which is most appropriate at this point. "I might

say," said Bezzel, "that it is the most thankless undertaking but still the true Lutheran principle always to follow the middle course, not because it is the most convenient but because it is the most difficult."

To the middle of the road we must hew, therefore, holding fast to baptismal regeneration and its God-given benefits, believing that all who are baptized can remain true, and that many do, and clinging just as firmly to the necessity of conversion for all who are outside of a covenant relationship, whether they have fallen away or have never known the Father's house. And our Lutheran Church with its program of evangelism will be best served, not by those who feel they must go to the one extreme or the other, but by those who follow the difficult road, down the middle.

It should be kept in mind, too, that *statistics* are not important in determining emphases. The point is not how many remain in their baptism and how many fall away. Our finite minds are not able to judge accurately and we too often get the figures we want. One man who doesn't like any emphasis on conversion in the Lutheran Church says that 95% of all the Lutheran youth he has known have had a normal Christian experience. Another, who puts a great deal of emphasis on conversion says that in a certain Bible camp it was probable that out of 26 boys, all 26 had fallen from their covenant. Both are on dangerous ground. Statistics are not to be made the basis of either our faith or our practice. We must evangelize-proclaim the Gospel—with this simple fact before us—some are saved and some are lost—some are in their baptismal covenant, some are outside—both need to experience *now* the meaning of their *baptism*.

If we can, by the grace of God, keep this *tension*, what will a firm faith in baptismal regeneration do for our *evangelism*?

One, baptism will emphasize the *goal of evangelism*, namely, to bring men into a living relationship with Christ wherein they experience a daily renewal. Our ultimate goal is not *a single experience*, but a *life* in Christ. Regardless of the state in which the Gospel finds a man, its ultimate purpose must be to bring him to live all of life around the forgiveness of sins. This is the beginning and the end of all spiritual life, all growth in Christ, of all victory over sin, of all witnessing, of all stewardship, and of all perseverance.

Two, baptism makes clear the *immediate purpose* of evangelism, which is again a dual one. Evangelism must seek to lead the baptized Christian into a deeper, fuller, more conscious personal faith and also seek to win the lost, by calling through the Gospel, "come home, come home, ye who are weary, come home."

Three, baptism underlines the message of evangelism which must be only an amplification of those words, "I renounce the devil and all his works and all his ways," and, "I believe in God the Father, Son and Holy Ghost." God's Word of repentance and faith, that's what baptism brings—that's what evangelism proclaims. Koberle says, "It's all in baptism for there the most essential

character of the Gospel is most perfectly expressed. . . . Baptism is the most infallible touchstone that proves whether the faith of justification has really been understood or not." Why? Because, "here grace is offered that is nothing but grace because it is absolutely free; that is not conditioned by any scheme of cooperation between God and man; that is not limited by any ethical conditions in man."

It would not seem to be altogether an accident that those denominations which deny the efficacy of baptism and particularly infant baptism have had the hardest time to keep the Law and the Gospel clearly defined in their message. Even the "revivalists" who seem to be preaching pure grace can negate their message by an emphasis on a set of human procedures one must follow to be saved.

Luther said, "All that we live shall be in baptism." And we might add, so is all we shall preach.

Four, baptism helps evangelism keep clear distinctions. Rightly understood, baptism will keep us from the folly of considering each and all as "My dear Christian friends" and from the opposite folly of thinking that each and all must be subjected to a religious stick-up with this spiritual pistol in the ribs, "Have you been converted?"

Lutheran evangelism brings Law and Gospel, sin and grace, repentance and faith to everyone, because that's all anyone needs, at the same time making clear the distinction between the Timothys who have known the Lord since childhood and the Prodigals who have been away eating husks; between the Philippian jailers who cry out for salvation for the first time and the Simeons, just and devout, whose lives have been lived close to God.

Five, baptism qualifies our methods of *evangelism*.

It makes *preaching* evangelism purposeful by giving it direction. Preach to awaken and preach to convert and preach for decision either way. And along with preaching evangelism, baptism lifts *teaching evangelism* to a *unique* level of importance. It will be teaching that will preserve one's baptism and it is teaching that will return one to its significance. The danger we must guard against, however, is that our emphasis on teaching evangelism does not devolve into getting merely an intellectual assent to a body of doctrine. If one's *relationship* to the covenant of baptism is kept constantly to the fore, however, this pitfall can be avoided.

It should be stated here that simply because baptism is a gift of God through the Church, and because its benefits continue through the ministries of the Church, baptism helps to determine the basic locale of evangelism. Lutheran evangelism in definite contrast to Reformed groups, centers its activity in the local congregation. While we would not discount the place of spiritual meetings in auditoriums and arenas, nevertheless, the place for evangelizing, for preaching, for instructing, for baptizing, for confirming, and for personal counseling is primarily within the context of the local congregation. This means that Lutheran evangelism will never

be sensational as the "campaign in a great auditorium" type. It will never get the newspaper publicity or carry the big banners that accompany such efforts. But we believe that simply because it is carried on within the framework of that fundamental unit to which all Christian life is to be related, namely, the Christian congregation, that Lutheran evangelism will be much more effective and more permanent.

Six, baptism gives Lutheran evangelism a *unity and a consistency*. Baptism, as has been pointed out, is in keeping with the other basic tenets of our theology such as *sola Scriptura*, *sola gratia*, and *sola fide*. Nor do we have to manipulate our understanding of the depravity of man or our understanding of the objects of Gospel in order to exempt little children from the need for a specific application of God's grace, which is certainly one of the theological blind spots in fundamentalism.

Baptism provides us with a center for our understanding of Christian psychology, thus giving it unity. Whether for the infant or for the converted unbaptized adult, baptism is the divinely ordained *starting point* of one's life in God. For the Christian it remains a constant *reference point*. For the prodigal it becomes the *returning point* to which, as we have seen, one must come creeping back.

Seven, baptism injects an *urgency* into our evangelism. It requires earnest evangelization of individuals, of homes, and churches. Woe unto us if we preach not the Gospel with such clarity and persuasion that our baptized youth cannot escape facing the matter of a personal decision for Christ during those few short years when their spiritual make-up is pliable and most easily directed.

Woe unto us if we preach not the Gospel with such directness and power that our parents cannot fail to consecrate themselves to Him who alone can give them the will and the grace to raise their children in the fear and admonition of the Lord.

Woe unto us if we preach not the Gospel with such definiteness and fervor that our Sunday School teachers are made cleansed channels through which the truth of God's Word can flow unhindered into the hearts of their pupils.

Woe unto us if we preach not the Gospel with such warmth and purpose that we do not fail to create a church membership which together constitutes a true communion of saints in the circle of which, spiritual life and spiritual fruit are not only accepted but actually encouraged.

Eight, baptism imparts to Lutheran evangelism a real sense of responsibility.

Lutheran evangelism cannot take lightly its dual duty to keep and to reclaim the precious souls of those whom the Church has baptized, for great will be the judgment of God upon the church if the latter has looked unconcernedly upon that sacred connection created in baptism. The fact, too, that there is greater judgment upon those who have once tasted of the blessings inherent in

that connection but have fallen away than upon those who have never tasted at all, should constrain us to evangelize with more intensity than a parent seeks to keep its child from drowning.

Nine, baptism gives our Lutheran evangelism certain definite advantages.

Our *teaching and preaching evangelism* has a point of contact with which to start. Our evangelization of those who have fallen away can, I believe, be more effective according to our Lutheran understanding because we see, as Wisloff points out, that "the person who has turned away from God will be followed by baptismal grace as a constantly drawing power, as a constant call." Let us not overlook the fact that the very reference made by unconverted people to their baptism may in a real sense be a call from God—a memory that will not down, rising to remind them.

Wisloff illustrates this with an analogy and an actual experience:

"Let us imagine this picture:

"A young horse is picketed in the farm yard. He jerks at the chain and wants to get loose. Beyond lies a wide expanse, rich, free, and inviting. And the chain is so short. He jerks again, and many times more until the chain breaks and he is free. And then he runs away out over the plain as far as he wants to.

"But to one of the horse's feet a short piece of the chain still is fastened. He drags this piece of chain along with him. The horse gets onto the mountain-side where it is rough, steep, and stony. The chain gets caught between two large stones. The horse jerks again and again. His foot begins to bleed. He jerks, but it hurts. He becomes more careful, turns his head, looks back toward the farm, and wishes he was at home again.

"Then he gladly lifts his head. He hears familiar footsteps along the mountainside. It is the people from the farm, coming to take him home. He follows them gladly and willingly.

"This illustration is surely plain enough. Many young people have thought that the picket chain was too short; they have broken loose, and have taken their course far away. But a short piece of the picket chain is still fastened to their foot. The first link of the chain is the largest: *let us call it baptismal grace*. But fastened to that there is another link: *child faith and the catechism*. Only these two links are enough to cause the foot to get caught: *but the longer the chain, the easier it is for it to get caught in something*. For this reason those children are fortunate who have a still longer chain: the many and fervent prayers of father and mother; the memory of their holy life; and the longing for the Christian childhood home.

"And then the young person gets caught in life's difficult and stony hillsides. He pulls a long while to get loose, and perhaps succeeds too; but his foot is bleeding. Later he gets caught again and is held fast. Then he longs for home. He turns and recognizes the familiar footsteps of the God of his childhood. Glad, he lifts

his head and willingly follows Him home. 'But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him' (Luke 15:20).

"I remember such a 'young horse.' It was at a student meeting. Her mother had died while the daughter was still very young. But before she died she had fastened a long chain to her daughter's foot. But the young girl got into dangerous company. Her childhood faith was taken away from her piece by piece. To begin with she cried herself to sleep many a night. But then her tears dried up. The faith of her childhood was dead, and she got accustomed to that.

"But then she got caught; and tugged and jerked to get loose. In that circumstance I met her. Her foot was bleeding badly. The pain was sharp and bitter. Her body shook with violent, heart-rending sobs. I tried to speak quietly to her and show her that the way back to God was open. I prayed for her and with her. But nothing availed. At last I had no more to say, and kept still. I let her stay on her knees, weeping. And the bitter weeping continued a long while.

"Then she lifted her head. Her face was wet with tears. She folded her hands and in a loud and clear voice prayed:

God, who loves us children dear,
Look to me, Thy little one here,
Wherever in the world I land,
My life and all are in Thy hand.

"The girl remained kneeling yet a while. Then she arose, gave me her hand, thanked me, and went her way. Victory shone in her tear-stained face. That which unbelieving people with unholy hands had plucked out of her young heart, she found again in her child prayer. *It was mother's chain on her foot that caused her to be found and brought home again.*"

Every pastor will be able, I am sure, to recall instances from his own experience where the evangelistic call became effective because baptism, or confirmation which we include as a part of baptism, provided a chink in the armor through which God's arrows could penetrate.

Ten, and lastly, baptism sets limits to our cooperation with other churches in the area of evangelistic activity.

On the one hand, Lutheran evangelism cannot join hands with any so-called evangelistic effort that does not see its primary goal the creation of a living personal faith in Jesus Christ as Savior and Lord. Any organized evangelism program that desires only the addition of names to the church roll by means of a high pressure sales campaign, or at best, asks only for the intellectual assent of men's minds to a set of doctrinal propositions, must get short shrift from us. Baptism places too great a responsibility on us for that.

On the other hand, Lutheran evangelism will have a hard time to keep in step with any evangelism that denies or even ignores baptism. This does not mean

that we take a negative attitude toward all honest efforts to bring men to Christ, but it does mean that we recognize "einen anderen Geist" and refrain from cooperation that would compromise any point of our understanding of Scripture.

We would not score any individuals by what we say here, but one cannot but recall the fact that cooperating with the Billy Graham effort, for example, seemingly placed some Lutherans in a rather peculiar position, particularly when the campaign included a mass children's day service. And anyone who knows anything about Reformed Fundamentalism recognizes that the cleavage between that group and Lutheranism becomes most irreconcilable at the point of child evangelism.

If baptism is important to us as Lutherans, then let it be important enough to create an *honest difference* even in evangelism. If it is not important, if it is something to be overlooked, side-stepped, or forgotten, then we have the choice of being hypocritical in our allegiance to our confessions or of joining some other communion.

Rightly understood, the cause of evangelism is, we may say in summary, enhanced and strengthened by baptism—not weakened or emaciated by it.

It would not be right to conclude this discussion, however, without turning our thinking around and adding a few paragraphs on the relation of our great mandate to evangelize, to our Lutheran understanding and practice of baptism.

Our responsibility to evangelize requires that we make clear in our teaching and in our preaching the true meaning of baptism. How long is it since you heard a Lutheran pastor deliver himself of a sermon on this subject which is at the heart of the spiritual experience of all his members? What is being done to instruct the parents of the children brought to the baptismal font in the benefits of baptism and its attendant responsibilities? What are we doing to counteract the fact that the section on the sacraments comes last in our catechism and is, therefore, largely untouched in both Sunday School and confirmation instruction? Not a few Bible camps have been disturbed by the failure to keep the tension between baptismal regeneration and conversion, but how many camps have included a week's study on the subject of baptism so that these young people may have a clear Biblical understanding of its meaning for their lives?

This matter cuts both ways. If baptism is a determinant in our evangelism, then our evangelism must illuminate the true meaning and place of baptism for our people.

Our responsibility to evangelize, in the next place, requires of us that we refuse to allow baptism to become a false security for anyone. How can this be accomplished? Certainly not by deprecating baptism or by keeping still about it, but by preaching and teaching it plainly.

The fact of the matter is that the more emphasis we put on baptism, clearly and correctly, the less likely will opportunity be given to make it a pillow. I was much

interested in a statement by the veteran, Pastor B. E. Bergeson, which corroborated an observation from my own brief experience in the ministry. He wrote some years ago in the *Lutheran Herald* to the effect that those individuals are exceedingly rare who put their trust in the fact that they were baptized and then think they can do as they please. In forty years as a pastor, Bergeson claimed he had met only two such individuals. I believe we will find that people will use confirmation, church membership, Christian parentage, and their own goodness much more readily as a pillow than the fact they were baptized. There is so little human nature can take credit for in that fact. I repeat, the adequate illumination of this doctrine, with its marvelous opportunity for the direct inquiry as to one's present daily renewal will keep baptism from giving an unrepentant and unbelieving heart any false hope.

Our responsibility to evangelize further requires of us that we give ourselves unreservedly to the task of fostering the normal spiritual growth of those who are baptized. This means Christian education—pure and simple. Evangelistic fervor that will not give itself with equal enthusiasm to the spiritual training of our children and youth that by the grace of God they may grow up in the fear and admonition of the Lord is like keeping the house warm but never serving any meals in it. We who maintain homes find it quite important to pay both a fuel bill and a food bill. It's not a question of eating and freezing, or of keeping warm and starving—it's not either-or, but both-and. In the household of faith there must be as much emphasis on the food of education as on fire of evangelism, and vice-versa.

Our responsibility to evangelize requires too that we face every baptized person with the question of his *present* relationship to his baptismal covenant. In this connection, let me say with all the emphasis I can muster: we must *take nothing for granted* in this matter of this individual's personal relationship to Christ. Just the other day a pastor said, "I know that there are those who fall away after confirmation, but if a young person stays in Sunday School and Luther League after confirmation, *I take it for granted he is a Christian.*" This attitude we cannot but brand as pernicious. True, these outward things can and often are indications that the person in question is living in a true relationship with Christ but they do not *prove* that he is. Remember, Jesus told of a man who came to Church, made a long prayer, and recited all his religious activities, but who did not go down to his house justified. Once more we repeat, keeping the tension between the fact that we can remain in baptism and we can fall away eliminates this dangerous "take it for granted" attitude that accepts a person as a Christian *per se* only because of certain outward evidences. This does not mean we develop a suspicious attitude that considers it necessary to hold everyone's relationship to God in question until we have satisfied ourselves about it. It simply means we are determined to make a person's present relationship to Christ the only factor that determines whether or not he or she

truly Christian and, by the grace of God, in love and humility making that fact known.

There is a problem in this connection which we can only mention in passing, but which, it seems to me, bears very definitely on this matter of facing a baptized person with his present relationship to Christ. It has to do with confirmation and more specifically, the age of confirmation. The rite of confirmation, as I understand it, is to give the baptized child instruction in the Word of God so that he may of his own accord confirm that present relationship to Christ which is his. In view of the studies which have been made of adolescent psychology, and of the many defections which take place after confirmation, and also of the numerous testimonies by youth themselves that they were too young to really know what confirmation was all about, is it not time for us to rethink the matter of the age of confirmation? Must we not restudy the question of whether or not we are requiring young people to think through this most important of all relationships at an age when they are not fully capable of doing so? It seems to me that the tension we have been pleading for in this paper would require a frank and honest facing of this question.

Finally, our responsibility to evangelize requires that we be willing to face up to the implications of infant baptism in a pagan society. Essentially this means that

we think through the practice of baptizing children from homes where there will evidently be no concern for Christian nurture and upbringing. It is Brunner who says that the church today must adopt a mission theology, meaning that the church must see itself in every land as a missionary church, holding forth the light in a pagan world through its mission stations, the Christian congregations. Such a mission theology requires mission practice which in this connection would mean, no baptism of children from pagan homes. The onward paganization of our society requires that the church assert in practicing her teaching that the baptism of infants presupposes that spiritual nourishment will follow. To baptize regardless of this, is to come dangerously close to an *ex opere operato* view of this sacrament. Which brings us back to our initial premise that our theology must be the basis for our practice and that most certainly in the area of evangelism. Thus alone will we keep a balance. He was right who said, "Every evangelist ought to be primarily a theologian." This presentation has but one plea, that we seek a Scriptural evangelism based on a Scriptural theology which we believe our Lutheran theology to be. For evangelism which stems from a firm theological basis will be like the burning bush that Moses saw—on fire yet unconsumed—because God is in it.

Videant Consules

(A word to our Lutheran leaders)

Karl Ermisch

ONE OF OUR PROMINENT THEOLOGIANS once demanded that Lutheran theology should return to the Bible. This statement from his pen was rather surprising because we Lutherans have always contended and taken pride in the assumption that our theology was unquestionably biblical. But such a startling statement will sometimes lead to objective self-examination. Perhaps we do not like to admit publicly that something needs to be corrected since it rests on dear, old tradition (not Roman Catholic Tradition!) and since we have to figure with the possibility that we might step on the best corn of somebody in another synod, the latter feeling in duty bound to defend his synod.

The dear reader may rest assured that I do not intend to defend or whitewash my own synod because I know my synod was just as wrong with regard to a certain doctrine as the rest of the Lutheran synods. Kindly read the last words again. I did not say: the Lutheran Confessions, but synods. Our Lutheran Confession is as biblical and even as clear as can be expected, if we keep in mind that the manner or expression in the 16th

century was a little different from today's. I think merely in terms of synods. I am not bound to—though in a debate perhaps held responsible for—the teachings of my synod as absolutely right; but I am bound to the divine truth at all times. If I ever find that my Lutheran Church is unbiblical in her Confessions, I shall place the divine truth above the Confessions as a matter of course. But, thank God, this is not the case. I could, at my ordination, truthfully accept it *quia* and not merely *quatenus*.

One of the doctrines that needs a biblical retouch, is the doctrine of predestination—not as it is stated in Article XI of the Formula of Concord, but as it is actually taught today. My dear readers may not be interested in this matter, though they should be. They will admit that the Bible speaks of predestination. A Lutheran who loves the divine truth, should hence not turn away from this part of the Confession. Oh yes, he says he is interested, but he has read too many interpretations and has heard so many views expressed that he does not know what, or care any more, to think of

it, and Article XI of Concord is not the easiest to understand. Utter the word "Predestination," and you may rest assured that somebody will ask you at once and most excitedly: "Don't you believe in free will?" That seems to many the most important and central point. If you do not satisfy their demand, their further interest in predestination is cut short. Everybody seems to have an idea of his own, and nobody really cares what the Bible teaches about it. And yet it is a fact that biblical predestination offers a wealth of comfort and spiritual dynamic as do few other doctrines of the Bible.

Augustine had started to stress predestination again. We can easily understand that his peculiar experiences led him to absolute predestination. Luther, the monk of Augustinian order, followed him—at any rate, for a while—till the overwhelming love of God in Christ Jesus, permitting no limited atonement, sealed his lips to proclaim it. Then came Calvin, the stern man, too philosophically affected to grasp the full biblical truth of the Father's redeeming love as had the desperate monk at Wittenberg. Unfortunately Calvin missed the triumphant note in the last verses of Romans 8 and found his ideas concerning predestination in Romans 9. To him, imbued with all-decisive ideas concerning God's sovereignty, it was a matter of course that the potter had power over the clay, of the same lump to make one vessel unto honor and another unto dishonor. God in ruling the universe had certainly the authority to choose the proper men for carrying out certain of His plans. To come down to our time: God created men like Stalin, Roosevelt and Truman for a certain task—we may perhaps say: to carry out certain ideas which may prepare the apostasy foretold for the end-time. Are these men for even that reason also predestinated to go to heaven? The fact that Paul refers also to wicked Pharaoh should have warned Calvin that Paul did not speak in Romans 9 in terms of predestination to eternal salvation, but of God's dealing with men in time.

Calvin visions the sovereign Lord of the universe as choosing arbitrarily out of the mass of lost and condemned humanity, all of whom are equally guilty and lost, according to His will, certain people to fill—to borrow Anselm's idea—the vacancies in heaven. It is not our purpose here to go into further details. We merely wish to state that according to Calvin it is God's sovereign will that those chosen ones will go to heaven, irrespective of anything that might possibly speak in their favor or disfavor.

Some Lutherans objected. They did not object because they wanted to save "the free will of man" as some philosophically minded insisted and insist upon today. No, they know that man is, to be sure, free in external matters—though even this has to be taken *cum grano salis*—but in spiritual respect natural man is dead, i.e., not only without spiritual life, but resisting, opposing God, fighting against Him. They objected, because they had learned to speak of the *grace* of God; they pre-

ferred the term "election of grace." How far they really differed from the Calvinists is hardly a matter of debate, especially since they also liked to refer to Romans 9. They also used and use quite often the simile of the potter. If a man asks: "Why hast Thou made me thus?" or if he is confronted with mysteries, they still say: "Put your finger on your lips!" We are of the opinion that these Lutherans and the Calvinists could easily get together for, in the last analysis, the followers of Calvin certainly would willingly admit that the sovereign will of God was unquestionably also a *gracious* will. Only those Calvinists would seriously object who assume so-called double predestination. Because some other Lutherans did not agree with these, their brethren, and saw the danger which the latter were unwittingly facing, they warned them by calling them "Cryptocalvinists."

Another group of Lutherans had already before that time seriously objected to the Calvinistic way because they were used to speaking, and spoke more, of faithful Faith was, to be sure, the central point of their theological thinking. This subjective element certainly did not have too prominent a place in Calvin's presentation. It was not correct for these Lutherans to say that we are chosen on account of faith, which would presuppose synergism. It did not satisfy them when later the Cryptocalvinists emphasized that we were chosen to faith. It sounded too Calvinistic for their ears.

Nobody can deny that the Bible speaks of predestination. No Lutheran would accept Calvin's rather objective presentation. Faith had to be brought in. But the theologians were at a loss as to how to do it when speaking of predestination. The Bible showed no way. It hence became the task of the philosophically minded to find a way and to combine all the truths concerned. They said: God the Omniscient One certainly knows who will have faith in the hour of his death, or who will die in the Lord, and then God, on account of this foreseen faith, predestinated such a man to heaven.

It has been pointed out that this explanation does not give any comfort to a Christian. The latter will never know whether he is predestinated. Instead of being sure of his predestination, it leaves him, at best, in doubt. We do not speak here of the spiritual value of such a doctrine, but merely ask: Is it biblical?

We answer: NO! The *only* passage that might be referred to with seemingly some show of right, is Romans 8:29; it contains the word "foreknew." But this word by no means designates a mental process; it expresses the same idea as the word "knew" in Genesis 4:1. Kindly confer! We paraphrase it as "he took lovingly to his heart." Exactly the same image is used in Romans 8:20 and it certainly does not prove that God after having foreseen his faith, predestinated him on account of such faith. We call this theological-philosophical combination the *conditioned* predestination.

All these teachers and Cryptocalvinists and Calvinists sought to answer the question: WHY ARE THE ONES

PREDESTINATED IN PREFERENCE TO THE OTHERS? The question is not: Why do they go to heaven while others do not? The Bible clearly states the reason: They either die in the Lord, or they do not. The believers go to heaven, the unbelievers to hell. That is clear biblical teaching. But here in this connection we are speaking of predestination. Is anybody thus pointed out? And who is thus predestinated or chosen by God to go to heaven to the exclusion of others? The answers to this unscriptural (i.e., unknown to Scripture) question differ, as we have seen. The Calvinists say: It is God's sovereign will which arbitrarily decides this problem and makes a division; the Cryptocalvinists say: It is God's grace that chooses "the few" in distinction from "the many"; the third group makes it dependent on foreseen faith. These are the three customary explanations, invented by human reason, but in no way authorized by the Bible. No, God has never said in His Word that some were chosen by Him in preference to others—who hence must be lost. In fact, there never was such a choosing or selection or "Wahl" in the Occidental sense. God would like to have all men saved, but, to be sure, the final outcome will be that only a few will actually reach the heavenly goal. Who is to blame for it? Whose fault is it? Did God not want them in heaven for some reason or other and hence did not call them or omitted them? Oh, this whole argument is wrong! We grope so helplessly in the dark in this whole matter because we Occidentals do not think and speak as the Bible does. We must by all means adapt our thinking to that of the Bible, to that of Paul, who was no Occidental, but an Oriental.

The Oriental would not ask at all *from* what men are chosen, but *to* what. To use an analogy: when Harry Truman was elected President, we did not think of the millions of Americans from whom or out of the midst of whom he was chosen, but we thought of the high office to which he was chosen. In speaking of scriptural predestination we should not, and we do not, think of the mass of lost humanity from which we Christians, as it were, have been chosen in preference to those who go the wrong way, but the Bible points out to what we have been appointed; to what dignity we have been elevated; to what high destination we have been raised, viz., to be conformed to the image of His Son; to become Christlike personalities; to be kings and priests; to be children and heirs of the heavenly Father. Oh, that we could get away from the Occidental "choice, choosing" idea and what it includes, and learn to think as the Bible does. But then you have no real "Wahl," we were often reminded. Indeed, there is no "Wahl" in the Occidental interpretation—Paul was an Oriental! We must needs adapt ourselves to the Oriental language of the Bible!

Now, the biblical doctrine of predestination does not merely point out to us our high destination, but assures us of much more, viz., of the fact that it is God who creates and appropriates and preserves and crowns our salvation. In other words, biblical predestination answers the question: *WHENCE COMES MY SALVATION?* and leaves the other question, so interesting to human curiosity—Why the ones in preference to the others?—unanswered!

Whence my salvation? *Only* a Christian can ask this question, and he will ask it if he is still thinking in the spirit of the Third Article. He knows that he is a Christian. How did he happen to become a Christian? Was it a matter of accident or synergistic achievement? Certainly not!

Let me apply it to myself, for this is a most personal matter: I see gratefully how the Holy Spirit has led me; I recognize all the God-given graces that have made me in a spiritual sense, what I am today (not disregarding heredity and environment). I see God as operative in the whole course of my life. I go way back. There stands a cross on a hill: Golgotha. God placed it there for me. Yea, the Bible takes me farther back. It was even in eternity that God took me, even me, lovingly to His heart and planned in detail what He would do for me and to me and in me. I owe it to this predetermined divine plan that I am a Christian today. And the same gracious God will, without any question, perfect and complete what He has begun, even in eternity. Nothing, not even the hour of judgment with its breathtaking pronouncements, can frighten me. My Saviour is my judge and, at the same time, my advocate who has paid my fine and provided me with His righteousness as my glorious wedding-dress. Nothing can separate me from the love of God in Christ Jesus!

That is what Romans 8 and Ephesians 1 and other passages assure me of. There is indeed, joy and salvation in such predestination. Every Christian should in faith be certain of this divine decree concerning himself, viz., that God is the author and giver and preserver and finisher of his personal salvation. This is, indeed, worthwhile knowing whereas it is certainly immaterial to decide by merely human speculation why some are "predestinated" in preference to others, a question which the Bible does not even pose and does not answer.

The Lutherans of this country are thinking of getting closer together. They must have a common biblical platform on which to stand. Yes, they have the Lutheran Confession. Now is the proper time to see to it that their interpretation of the Lutheran Confession, Article XI of the Formula of Concord included, is identical and biblical in every detail.

The Church's One Foundation

George Koehler

IF THE CHURCH which Christ planted on Pentecost is to stand the storms of the ages it must be built on a firm foundation. Christ Himself is the builder and He builds for time and eternity. Let us be very elementary and begin at the beginning by turning to the first place in the New Testament where we read of the Church, Matth. 16:18. Here immediately after Peter's remarkable confession, "You are the Christ, the Son of the living God," we read "and Jesus answered him, Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it." RSV. We notice our Lord does not speak here of something that was in the process of building. He speaks of the building of the Church as something still in the future. This Church of which he speaks could not come into being until He had died on the cross, had been raised from the dead, received up into glory, and sent the Holy Spirit down into earth, which He did on Pentecost. These words "I will build My Church" are very significant. Christ is the designer. He designed it for a very specific purpose. He is the architect. He specifies the material which is to go into the building. He is the builder. He selects the material which fits into the specifications. He is the foundation, no other foundation can anyone lay than that which is laid, which is Jesus Christ. I Cor. 3:11. Jesus has not promised to build His Church upon Peter, but upon Himself, as Peter tells us in his letter I Pet. 2: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and he who believes in him will not be put to shame. To you therefore who believe, he is precious, but for those who do not believe, "The very stone which the builders rejected has become the head of the corner," and "A stone that will make men stumble, a rock that will make them fall; for they stumble because they disobey the word, as they were destined to do." The Roman Catholic church has misinterpreted Matth. 16:18 when it asserted that Christ built His Church upon Peter the apostle. There is in the Greek language a play upon the words "you are Peter—*petros*—literally, a rock, and upon this rock *petra* I will build my church. Upon this rock-like confession I will build my church. Christ Himself is the Rock of Ages. My church is the title to ownership. Jesus is the owner and also the occupant; He inhabits the building.

In Acts 2:41 we read that the three thousand who accepted Christ as their Savior were baptized and added to the number of the believers. And in verse 47: "And the Lord added to their number day by day those who were being saved." Christ founded His Church upon His person, that is, on the facts of His life and suffering,

and of the triumph over death by the resurrection. Thus the first development of the Church proceeded not from a certain system of ideas set forth in a creed, but only from the acknowledgment of the one fact which included in itself all the rest belonging to the essence of Christianity, the acknowledgment of Jesus as the Messiah. And whosoever acknowledged Jesus as his Savior was baptized into the name of Jesus. Baptism was the holy rite which sealed the connection with Jesus as the Messiah. Faith and baptism were the two requisites.

The Church is represented under the figure of a spiritual house in all the writings of the apostles. The idea is borrowed from the Old Testament. God had formerly lived in the temple on Mount Zion, but now he has his dwelling in the Church, which is called a temple, a house. The apostles were Christ's co-builders. In Acts 4:10-11 we read what Peter said to the Sanhedrin, "This is the stone which was rejected by you builders, but which has become the head of the corner. And there is salvation in no other, for there is no other name under heaven given among men by which we must be saved." And again in his first Epistle 2:4, "Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ." Paul uses the same phrase in his Epistle to the Corinthians. "Do you not know that you are God's temple and that God's Spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are." I Cor. 3:16-17. "What agreement has the temple of God with idols? For we are the temple of the living God . . ." II Cor. 6:16-17. "So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord." Eph. 2:19-21.

Here is a new household. Believers constitute that spiritual house. We are pictured as one part of the building. Here we have our heavenly citizenship. In Christ we are all joined together. A master builder is very careful that every stone fits properly, that every board is properly fitted together, otherwise the beauty and perhaps the safety is marred. It is the work of the Spirit of God to fitly frame the building together. The apostle John speaks in similar language of this temple. "And I heard a great voice out of the throne saying, Behold the tabernacle of God is with men, and he shall dwell with them." Rev. 21:3.

Paul pictures the Church as a living organism by call-

ing it the body of Christ, which is the most practical and comprehensive metaphor. I believe the apostle was chosen of God to unfold this teaching in the largest way as we read I Cor. 12:12-27 and Eph. chapters 2,3. This body of Christ is being built up out of all nations. Paul was not the only one to whom this truth was revealed, but he received the largest revelation. He did not write by consultation with other believers, not even with the original twelve, but he received his message as a direct revelation from Christ. The word rendered mystery (Eph. 3,4) means not something peculiarly difficult and mystical, but as a sacred secret made known only to initiates. The mystery Paul speaks of is something not found in the Old Testament, not proclaimed by the prophets. It is something new. It was revealed in God's due time to the other members of the apostolic band and those associated with them. It is the special truth of what God is doing in this age, taking people from among all nations and races and uniting them by the Spirit's work into one body, which was formed on the day of Pentecost. There was no other body into which the Gentiles could be received and made fellow heirs with Christians of the Hebrew race. Through the Church God unites the hostile elements of the human race into One Body, which is a demonstration of His universal love and grace.

Christ is the head of this body (Eph. 4:15). There is a corporate union established with Christ. He is the head and every believer is occupying some place in that body. I do not know what part of the body I am. The members of my physical body do not know what part they are, the consciousness is in the head, so with the spiritual body, the consciousness is in the Head up yonder and He knows what each one is placed there for. What wonderful thing it is for each member to be in good working order. If one member of our body is not functioning right the whole body suffers and so the Scripture says of Christ's body, if one member suffer all the members suffer with it, and if one member be honored all the members rejoice together. If you are not going on with God and living for Him, if your life is not a godly life, you are like some member of the body out of order and joint and failing to function. If you are living for God and walking with God, you may not be conscious of it, but you are a help and blessing to all the other members.

Under these and other figures of speech which characterize the Church, we have this fundamental principle that through faith each Christian enters for himself into direct fellowship with Christ the Redeemer, partakes of the Holy Spirit as the new principle of life, and becomes a child of God, a temple of the Holy Spirit. The Church is One—one temple, one body. Its members are entirely agreed on all weighty matters of our Christian religion, for they are taught by one Spirit about the value of the Bible, about God, and Christ, and the Spirit, and sin, and their own hearts, and faith and repentance,

and necessity of holiness, and the importance of prayer, and the resurrection of the body, and the judgment to come—about all these things they are of one mind. Take three or four of them, strangers to one another, from the remotest corners of the earth; examine them separately on these points, and you will find them all of one judgment.

The one true Church is composed of all true believers in the Lord Jesus. It is made up of all God's elect, of all converted men and women, of all true Christians. It is a Church of which all the members have the same marks. They are all born of water and the Spirit; they all possess repentance toward God, faith toward our Lord Jesus Christ, and holiness of life and conversation. They all hate sin, and they all love Christ. They are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single book—that is the Bible. They are all joined to one great center—that is Jesus Christ.

This is the Church to which the Scriptural titles of present honor and privilege, and the promises of future glory, especially belong; this is the body of Christ; this is the flock of Christ; this is the household of faith and the family of God; this is God's building standing on Christ, the Rock of ages; this is the temple of the Holy Spirit. This is the Church of the first-born, whose names are written in heaven; this is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God; the light of the world; the salt and the wheat of the earth; this is the holy Christian or catholic Church of the Apostles' Creed; this is the one catholic and apostolic Church of the Nicene Creed.

This the only Church which possesses true sanctity. Its members are all holy. They are not merely holy by profession, holy in name, and holy in the judgment of Charity; they are all holy in act, and deed, and reality, and in life, and truth; they are the vessels of the Holy Spirit. They are all more or less conformed to the image of Jesus Christ. No unholy man belongs to this Church.

This is the only Church which is truly universal in the world. It is not the Church of any one nation or people; its members are to be found in every part of the world where the Gospel is received and believed. It is not confined within the limits of any one country, or pent up within the pale of any particular forms of outward government. In it there is no Jew and Greek, black man or white, Lutheran or Episcopalian, Methodist or Baptist—but faith in Christ is all. Its members will be gathered from north, and south, and east and west, in the last day, and will be of every name and tongue—but all one in Christ Jesus.

This is the only Church which is truly apostolic. It is built on the foundation laid by the Apostles and holds the doctrines which they preached. The two great objects at which its members aim are apostolic faith and

apostolic practice; and they consider the man who talks of following the Apostles without possessing the two things to be no better than the sounding of brass and the tinkling cymbal.

This is the Church which does the work of Christ upon earth as outlined in His program. Its members are a little flock and few in number, compared with the children of the world. But these are they who shake the universe; these are they who change the fortunes of nations by their prayers; these are they who are the active workers for spreading the knowledge of pure religion and undefiled; these are the life-blood of a country, the shield, the defense, the stay and the support of any nation to which they belong; these are the pillar and ground of the truth, the torch bearers of divine Revelation in the midst of darkness and ignorance, confusion, doubt and despair. This is the Church of which we sing: "The Church's one foundation is Jesus Christ her Lord," and "I love thy Zion, Lord, the house of thine abode."

And now let us be very realistic. Does the average Protestant church member understand this? To most of them the Church is a "something," an institution, an organization, a corporation similar to the state or to a federation, provided with fixed laws and organs. Even

though one abstractly formulates the Church quite differently as regards theology, still in one's practical thinking one always relapses into this institutional idea. Thus it happens that if one speaks of what "the Church" does or says, or what it ought to do, one always falls into the error of thinking of what this corporation does or says through its "organs," through its pastors, its synods, boards, conferences, conventions, etc. The Church has failed miserably, not simply by showing so little interest in social, national and international problems of the present day; it has failed even more abjectly in that it has not by its very existence been a solution for these problems. It is accorded so little respect because it has manifested so little of its supernaturalness through its fellowship and guidance. The world no longer believes the Church's word, because this word lacks power to produce fellowship and the Christian community of the early Church. It is time to sing and pray:

Wake, Spirit, who in times now olden
Didst fire the watchmen of the Church's youth,
And them 'gainst ev'ry foe embolden,
To witness day and night th'eternal truth,
Whose voices through the world are ringing still,
And bringing hosts to know and do Thy will.

We, the Youth of Today

Phil F. Houston

*God moves in a mysterious way,
His wonders to perform.
He plants His footsteps in the sea
And rides upon the storm.*

*Judge not the Lord by feeble sense,
But trust Him for His grace.
Behind a frowning providence,
He hides a smiling face.*

GOD HAD PROMISED the Israelites the Promised Land. They had been in bondage for many years in Egypt, but then one day He spoke to Moses, and told him to go to Egypt and lead His people out of slavery. After much trouble wicked old Pharaoh let the Israelites go. The way the Israelites went on their way to the Promised Land was hard and long. But God promised to care for them, and He did. But regardless of this, they were not satisfied. Perhaps they thought they were not getting there fast enough, but any way we know that they began to complain to God. Always God heard their complaints and quieted them down, but soon He felt He must teach them a lesson and so He led them around in the wilderness and for forty years He spoke kindly to them. He wanted them to know that He was God, and that He would lead the way, and that if they trusted in Him they need not fear. In due time the Israelites were led into the Promised Land.

As I look about me today, and see my fellow youth

as they dash across life in a mad race to reach goals they have set and how often God taps them on the shoulder lightly and stops them for a moment, I wonder if the story of the Israelites is not being repeated.

I, like many of my fellow youth, came to college with a goal in mind—the ministry. Then I set off to reach that goal as soon as possible. Oh, yes, I had sung too

Jesus lead the way,
Guide me day by day.

But evidently I didn't really mean it, for each day I wanted to take five steps where Jesus was taking only one. Soon I was 'way ahead of Him. Then I began to complain that things were moving so slow and that I was not reaching my goal fast enough. I began to wonder why I had to do this or why I must show an interest in that thing. I was in a hurry and I did not want anything to interfere with my plans.

Then one night, in the midst of all kinds of plans for the coming week, God came to me and tapped me lightly on the shoulder, and led me off to a hospital to speak kindly with me. Of course, like any young person, I began to wonder why. Why? Why, God, do you want to slow me down? Wasn't I going in the right direction?

Yes, God gave me the answers why. Of course I was going in the right direction, but I was going too fast. I was not going with Christ any longer. He wanted to remind me that we had begun my college career together.

Therefore He slowed me down so that we could walk to the end of the year together letting Him guide my steps and hold my hand.

What at first seemed to me to be a tragedy has certainly turned out to be a blessing. In this day and age when all of mankind moves fast, it is good that God stops us and reminds us that we are moving away from Him and that we should stop and walk with Him.

As I look at my fellow youth who are racing off across their college careers like rats in a mad race, I can only hope that before they come to the end of it God will lay His hand on their shoulder and lead them away and speak kindly to them. We need to walk with Jesus each day, and when we race away from Him as a child who is out walking with its father in the woods sometimes does, we had better be careful. For just as the child may stumble and fall and hurt himself, even so a child of God may fall and hurt himself spiritually if he does not stay close to Jesus continually.

Being laid up for a period of time need not be a tragedy for any youth of our day, but should be a blessing. It can be a time to look back over life and ask ourselves the question "Quo Vadis"—where are you going? We are going some place—but where? and with whom are we going? Being laid up can do many things for us:

A. We can get our bearing in life—to make sure of where we are going and to make sure we are going with Jesus.

B. It reminds us of our many friends, which should give us encouragement.

C. It gives us a chance to spend more time in prayer for ourselves and others—this is important. Youth are just the ones to do it, for it has been said that maybe young people don't pray often, but when they do their prayers are sincere. God needs the sincere prayers of youth and our fellow youth need our prayers also.

D. Also it is a time when other people offer up spe-

cial prayers for us. If I could have a penny for every prayer offered for me during my sickness, I am sure I would be mighty rich.

Yes, my fellow young people, God can, will and does often tap us on the shoulder and leads us off to a quiet place to speak kindly to us. Let us not become bitter over such experiences, but let us take them for their worth and profit by them. It is hard for a young person to be laid flat on his back, but I think that you will find any youth that has been thus laid up is now a stronger Christian for the experience.

I would suggest that the youth of our land, who will have a large responsibility to carry in a few years to come, ask God to chart their course for them from day to day, and to stop them if they go too fast and stray from The Way. We have a pilot who is Jesus and He will guide us across our college careers till we are prepared for service in His kingdom. May we stay close to Him, and listen as He speaks kindly to us. It is so true that:

God moves in a mysterious way,
His wonders to perform.
He plants His footsteps in the sea
And rides upon the storm.

Also it is true that we should not judge Him by our feeble sense, but we should trust in Him that all things will work for good in our lives—even suffering, if we love Him and trust in His goodness towards us.

We, the youth of today, want to walk with Jesus as we prepare for life, and we pray that He will guide us day by day, and that when necessary He will stop us in our busy life to speak kindly to us. We don't want to make the same mistakes in the future that we've made in the past, and only as we travel with Jesus can we avoid them.

May God love the Youth of the Land enough to stop us and speak kindly to us.

CORRESPONDENCE

The Outlook

Sir:

The March issue of the *Lutheran Outlook* brings the happy news that it will continue to appear. In Dr. Dell's editorial "Better Outlook," suggestions for increased circulation are referred to yourself. Too much dependence has seemingly been placed on Conference pastors in the past, for extolling the merits of *The Outlook* to the laity. To be sure, many laymen are not interested in inter-synodical relations. Many can see no reason for becoming interested. If they subscribe to anything, their synodical weekly suffices. But there must be a considerable number of more observing laymen, scattered throughout the Conference, that would be interested in the broader outlook, broader grasp of affairs, broader evaluation of events among the Lutherans in America, than

the natural bias or slant of a local synodical paper will permit. *The Outlook* can and does bring these broader vistas, among other interesting features.

But how can such laymen learn about *The Outlook* by reading the local synodical paper? The pastor generally is not interested in pushing a Conference publication. He could fear his laymen might find that even their beloved church body sometimes seems to throw emery dust into the bearings of some movement toward better relations and that other hocus pocus seems to go on, smacking of political jockeying, in inter-synodical affairs.

The pastor naturally may be most interested in getting the synodical paper into every home, even if it must get there through the congregational budget and is seldom noticed. It tends to show he is progressive, statistically speaking. It

does not matter much that the paper is ignored by those who are equally irregular in church attendance as they are in congregational support but they get it anyway at the expense of faithful supporters. But enough of this. I don't place much dependence on the clergy in general for help to increase the circulation of *The Outlook*.

What have I done personally about it? I have accomplished practically nothing. First permit me a few personal notes. I am a member of the only Conference church in a city having eight or more other Lutheran churches. By force of circumstances, I have never held adult membership in the synodical body into which I was born a pastor's son. I still retain all my love for the teachings of the Lutheran Church after the vicissitudes of membership in four other Lutheran church bodies over a period of thirty-six years. I have a stake in Lutheran unity.

On the several opportunities of late, when the *Outlook* made free samples available for introductory purposes, I sent carefully picked names of what seemed to me likely men, hoping that the "disease" might catch one or two. The synodical loyalty inoculation always killed all the germs. Whenever I have been assigned to furnish the program for a Brotherhood meeting, I have disappointed some by failing to arrange for the usual fishing or sport movie. Instead I'd speak on such topics as Unity, the activity of our body in it, the value and scope of the *Outlook* and such old-fashioned subjects.

Last spring a Lutheran business acquaintance, in a city 70 miles distant, asked me to speak on Unity to a group meeting of four Conference congregation Brotherhoods. Incidentally it was well received, I enjoyed the evening despite misgivings and put in a big plug for the *Outlook* and its present editor. Later I was told that several subscriptions resulted. The bright spot on the horizon. Just a pin point, but worth the trip.

About a year ago I wrote identical letters to the editors of the *Lutheran Standard* and the *Lutheran Companion*, formerly *Augustana Lutheran*. I remarked on the total absence of a single reference to the *Outlook* in either weekly, year in and year out. (I saw one fine reference to the *Outlook* by the *Standard's* Questionbox editor since then,—the exception that proves the rule.) In those letters I expressed the thought that the *Outlook* is not a rival of the weeklies but a monthly corollary, sometimes unfolding more broadly, items which the weeklies "may view, and rightly so, from a more sectional standpoint. Like an olive we must acquire a taste for the *Outlook's* flavor. The weeklies, however, would seem an ideal and proper medium through which to bring the *Outlook* to lay attention. Is an appeal to the editors of our weeklies out of order on this matter?" Apparently so. I have had no reply to date.

My letter continued "It is true there are many laymen and pastors who will be always members of one congregation or at least one synodical body, on whom no appeal will make an impression. But in this mobile age of quick transportation, a growing multitude of lay people have become sadly, painfully but resolutely inured to the fact that, at the congregational level, Lutheran unity has a long, hard row to hoe. Provincialism, instilled into the people over generations, is still much in evidence. It will take a lot of time and patience to erase it. Let us not dull, and above all things, throw away any tools, like the *Outlook*, that serve to chip away at this curse of American Lutheranism so effectively."

The continued success of the *Outlook* is most interesting to me, particularly under Dr. Dell's direction. I do not know the gentleman personally and we do not always see eye to eye, but he does something to such as I, to uphold our faith in American Lutheranism.

I feel that advertising the *Outlook* in all the synodical weeklies of the A. L. Conference occasionally would bring encouraging results. What would be the cost of a series of short, concise and meaty testimonials from laymen, run in the weeklies for a period of time? I am sure Dr. Dell could select attractive ones from his files. Would the cost be prohibitive? Surely the weeklies could be induced to forgo a little business and to subsidize the *Outlook* a bit. They certainly are all subsidized by the laity of many congregations and have had their futures secured by the efforts of our pastors to place them on congregational budgets. As a Conference publication, the *Outlook* has no such opportunities.

Or if that is out, if you could induce a group of lay subscribers to underwrite such a campaign in the weeklies at say \$10.00 per person, as friends of the *Outlook*, the writer's \$10.00 will be forthcoming on request immediately. I have but one request. I am not looking for personal publicity, nor to see my name in print. Should any reference to what is herein written break out in print, I request that a nom de plume P. M. Herbert be substituted for my name and that my home city be not mentioned. After all we are only engaged in a campaign to keep the *Outlook* coming and I thank you for your patient hearing.

P. M. Herbert, Michigan.

The Merger

Sir:

The articles by Dr. S. E. Engstrom in *The Lutheran Companion* and by Dr. G. M. Bruce in *Lutheran Herald* prompted me to write this letter and to offer two amendments to the proposed resolutions. Dr. Engstrom presents some convincing arguments why the United Lutheran Church should be invited to participate in the merger negotiations. A large number of pastors in the five bodies of the American Lutheran Conference have had part or all their theological training at seminaries of the United Lutheran Church. I am certain that all will say that it was sound Lutheran theology they received at those seminaries. It is correct what Dr. Engstrom says that the American Lutheran Conference has been a debating forum, but the National Lutheran Council has been the agency for effective activities at home and abroad. And the Christian fellowship in the National Lutheran Council has been very pleasant and wholesome. We have discovered that we are one in spirit and Christian hope.

I agree with Dr. Bruce that we should not be in too much of a hurry to take decisive steps toward merger. After serious thought I do not think it advisable to take any definite steps this year. The joint union committee report should be freely and frankly discussed, pro and con, before it is presented to the annual conventions of the church bodies concerned. There is too little time between now and June when four of the bodies will hold their annual conventions. This union report should be discussed at district conferences, district conventions, and circuit meetings before it is presented to the annual conventions of Synods.

Permit me to offer two amendments to the resolutions forms suggested for convention action.

Amendment to resolution No. 1: That the United Lutheran Church be invited to participate in the merger negotiations with organic union in view.

Amendment to resolution No. 2: That resolution No. 2 be approved in principle but be referred back to the joint union committee for revision.

Rev. A. V. Neve, Sleepy Eye, Minn.

The Lord's Supper

Sir:

Vehement objections usually arise from a lack of understanding! In addition such objections usually show the true nature of a man. You present yourself, most vividly, as a man who is not a "traditional Lutheran" nor in agreement with the Lutheran Confessions.

It is disturbing, to me, when I consider the positions of influence you hold! It is extremely sad, when one realizes, that in all the discussions on "unessential externals" (both pro and con) there has been no statement regarding the heart of the matter—the weekly parochial Communion.

The Lutheran Church is ardent in teaching and defending the "Real Presence" of the Living Christ in the Holy Communion. It certainly is confusing to me, as a layman, when I read the type of articles appearing under your by-line! Is it possible that a man of your position only understands the "Real Presence" of Christ, in the Sacrament, from a theological and definitive viewpoint? One might ask: "What is the difference between the 'Spiritual Presence' and the 'Real Presence' of Christ, in the mind of men like yourself?"

There is a simple simile I recently heard, which, I believe, gives a clear picture of the "Real Presence." A mother has a lad, who is serving in Korea. She faithfully receives letters from her loving son, which bring him ever so close to her. Then one day the mother hears the doorbell ring and she opens the door—there stands her son, who asks: "What have you got to eat, Mom!"—that is the "Real Presence"!

If a person really believed in the "Real Presence" his words and actions would show it. It seems many fall into the same category as the Pharisees who asked: "How can this man give us his flesh to eat?"

It is men like yourself, who attack the use of traditional externals, who usually fall in line in criticizing the weekly administration and use of the Holy Communion and any external sign of piety on the part of the clergy or laity. In other words, you attack anything that you do not understand.

Do you include in your campaign of attack, laymen who have experienced the love and strength of Christ, in their weekly participation in the true "worship-in-Christ," both in the Word and Sacrament? Do you include laymen who have been able to grasp more fully the New Testament concept of The Body of Christ, through their (the members) union with Christ (their Head) in the Holy Communion? Do you include laymen who have gone forth from the pew and altar with a spirit of sacrifice, obtained from the Great Highpriest Himself, and attempted to make their life a daily offering of thanks to God-in-Christ.

All of these blessings have come to those laymen who "discern the body of Christ," by the administrations of the very men you attack—men who are truly the "stewards of the mysteries of God."

Sincerely,

Andreas H. Kruse, New York.

NEW BOOKS

A CHILD KNEELS TO PRAY, by Grace Noll Crowell. Augsburg. 1950. 33 pp. \$1.00.

"Twenty-six prayer poems . . . all filled with the warmth, joy, hope and love of a child's heart . . . Lee Mero designed and illustrated the book." Mother can use this book as a supplement to an evening Bible story for her little ones. The prayers are not suitable to be memorized. Rather, they are children's thoughts in metric form. Somehow I felt they were also mostly adult thoughts trying for simplicity, and not particularly the honest wondering of childhood. The author would not have made her deserved reputation from this book.

George H. Muedeking.

TWENTY CONFIRMATION SERMONS, by Pastors of the Evangelical Lutheran Church. Augsburg Publishing House. 1951. 226 pages. \$3.00.

This volume of sermons, based on various texts from both the Old and New Testaments, represents the preaching in the Evangelical Lutheran Church for Confirmation.

While no pastor would think of borrowing one of these sermons for such an important occasion as Confirmation, yet he will find many helpful ideas in this book.

Yes, the sermons are truly Biblical and measure up to the promise on the jacket to 'combine inspiration, admonition, and encouragement to young people as they renew their baptismal covenant on Confirmation Sunday.'

Of real interest to all Lutheran pastors, is chapter 21: titled 'Texts for Confirmation,' which is a reprint (with

permission) of texts compiled by Nesper in his helpful volume: 'Biblical Texts for Special Occasions.'

While, the book under review merits reading and real appreciation, we feel that its price of \$3.00 is high, even in these days.

Carl J. Scheidt.

PROBLEMS THAT PLAGUE THE SAINTS, by W. A. Poovey. The Wartburg Press. 1950. 184 pages. \$2.00.

Yes, this is a good book and deserves to be read by many of the "saints" who are troubled by things that disturb our every day practice of Christianity.

The author knows modern 'saints' and speaks their language too. The book aims at the practical minded every day Christians who sit in the pews and work in the places of business but who, for that good reason, are disturbed by the practical problems of modern Christian faith.

Indeed, the chapter, headed: 'Religious Lemmings' that deals with the typical modern "Once-a-year-at-Easter" type of church-goer(?) is worth reading the second time.

Another helpful chapter: 'The New Idolatry' or praising the preacher into a 'little tin-god' worship, is very helpful for it should set all its readers, pulpit and pew alike into some sober searching of their souls.

This book can be read with genuine profit by both the clergy and laity even as the author's companion volume, 'Questions that trouble Christians.'

Carl J. Scheidt.

FROM FLIGHT TO POWER, by Marcus Rieke and Gordon Huffman. The Wartburg Press. 1951. 139 pages. \$2.00.

Here is a truly helpful volume for our young people in these confused days. The authors are leaders of the Luther League in the American Lutheran Church. Dr. Rieke has been Youth Director since 1942 and Pastor Huffman has been member of the Church's Youth Board since 1947. Both have had extensive experience both in teaching and counselling the youth of the church. They speak with sincere interest in our youth. In the six chapters, genuinely puzzling problems of our youth are faced in an effort to analyze the disappointing results of our times. The writers present, with much understanding, the answers based on Word of God, through the power that is in Christ. By this power in Christ, our youth can be helpful to His Lord and his fellow men. This is a 'must' for our young people, their leaders and pastors.

Carl J. Scheidt.

THE CLAIM OF JESUS CHRIST, by Dom Gregory Dix, O.S.B. Wilcox & Pollet Co., Chicago. 1951. 86 pp. Price not given.

This is an apology for the fundamentals of Christianity, written for mass media such as its original presentation over the British Broadcasting Co. It would be a good book to hand to anyone who has read something like Hallesby's "Why I Am A Christian," and who now desires a more exact definition of what Christianity is. The author is a member of the Anglican Church, and a frequent lecturer in the universities of the U. S. and Europe. There are none of the stereotypes of doctrine here; therefore it would be stimulating for any Lutheran, pastor or lay, to hear his faith stated outside his familiar terminology. It will be encouraging for the reader to see that the Faith comes out at the same place, even if it is stated in modern thought patterns taken from sociology and history. The presentation is much like that of C. S. Lewis; but it appeals to an even wider religiously-illiterate level of population.

George H. Muedeking.

NEWS OF THE CHURCHES

Lutherans Map Plans For Missions Expansion

HAMBURG, Germany—Greater participation by member bodies of the Lutheran World Federation in missionary activities in Africa, India and the Far East was urged at a meeting here of the Federation's Commission on World Missions.

Representatives of Lutheran bodies in the U.S., Germany, Holland and the Scandinavian countries attended the four-day conference. Dr. Frederik A. Schiotz, executive secretary of the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council (U.S.), was chairman.

The Commission, formed by the National Lutheran Council following the Lutheran World Assembly at Lund, Sweden, in 1947, has been bearing a major responsibility for missionary work in areas where such activity was interrupted by the war or where parent bodies had become unable to continue the work.

The conference here "received with real satisfaction" reports of progress in the coordination of Lutheran missionary activities in East and South Africa, the consolidation of Lutheran Churches in India and increased support by the L.W.F. of new missionary fields in India and Formosa.

Dr. Walter Freytag, chairman of the German Evangelical Missionary Council, announced that German mission societies would resume participa-

tion in evangelical work in the Arab sections of Palestine now being carried on by the American Lutheran Commission. He said that an agreement to this effect, anticipating future expansion of German Evangelical work in this area, was reached at an eight-day conference of Evangelical leaders in Jerusalem.

An agreement by eight Lutheran missionary bodies functioning in India to cooperate in the establishment of a Lutheran divinity school there was reported to the conference.

Under the agreement, effected at a meeting of the Federation of Evangelical Lutheran Churches in India held at Nowrangapur, the school is expected to begin operation in July, 1953, at Gurukul, a section of Madras.

Urges 'Grass Roots' Lutheran Merger

MINNEAPOLIS, Minn.—Members of five Lutheran bodies considering merger must make a conscious effort to become acquainted at the grass roots if the union is to be realized, a conference of clergymen was told here.

Dr. O. G. Malmin, editor of the Lutheran Herald, official publication of the Evangelical Lutheran Church, said "we do not want a merger completely arranged by the leadership of the bodies."

He spoke at the annual pastoral conference of the Southern Minneso-

ta district of the Evangelical Lutheran Church (ELC).

Besides the ELC, the other bodies studying merger plans are the American Lutheran Church, the Augustana Lutheran Church, the Lutheran Free Church and the United Evangelical Lutheran Church.

Any obstacles to the merger within the ELC, Dr. Malmin suggested, are psychological rather than based on doctrinal or practical difficulties.

"The question is whether our hearts are as well prepared for the merger as our heads are," he said. "We are whole-headedly but not whole-heartedly in favor of merger."

The merger also was discussed by Dr. T. F. Gullixson, president of Lutheran Theological Seminary, St. Paul, who spoke on "In Union There Is Strength."

Two Movies on Martin Luther Under Way

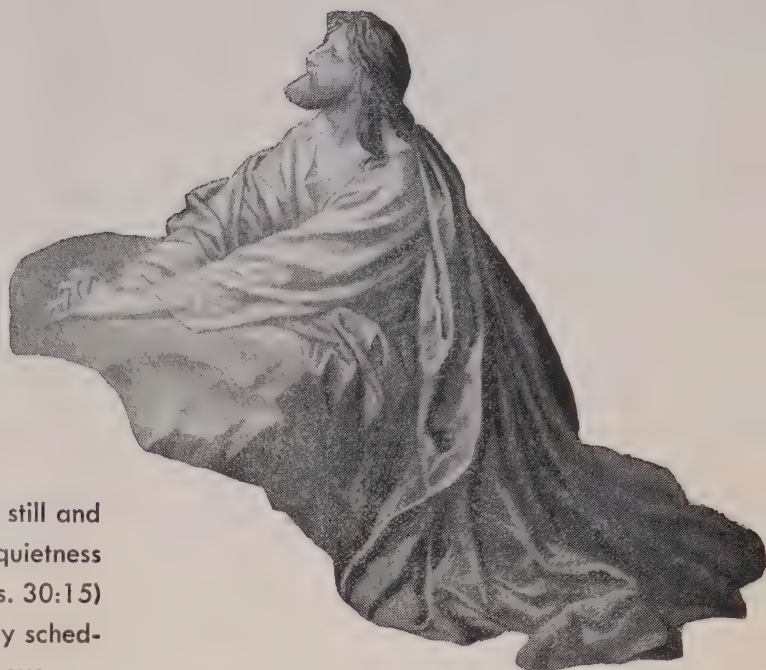
NEW YORK—Two motion pictures on Martin Luther are being sponsored and financed this year by Lutheran Church Productions, Inc., a non-profit corporation formed by six Lutheran bodies.

One of the films is a full-length dramatic portrayal of the 16th century reformer; the other is a documentary.

The dramatic portrayal will be produced for the Lutheran group by Louis de Rochemont Associates, a

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leading U.S. film company. Dr. Paul C. Empie, chairman of Lutheran Church Productions and executive director of the National Lutheran Council, said the film will be made on location in Germany to give it authenticity. He said it is hoped to complete the picture for showing in the U.S. next year.

The documentary is being made by the German producing company, Oertel Film Corporation. It tells the story of Martin Luther through moving pictures of statues, paintings, buildings, towns and documents. No actual persons appear in the film. Like "The Titan," in which Oertel Films portrayed the life of Michelangelo, the Luther documentary relies mostly on camera technique, lighting, editing, and music for its effects.

Dr. Empie said the documentary would have its premier at the Lutheran World Federation assembly in Hannover, Germany, July 25-Aug. 3.

World-wide rights to both pictures are owned by Lutheran Church Productions. The six bodies which formed the group are the National Lutheran Council, American Lutheran Church, Augustana Lutheran Church, Evangelical Lutheran Church, Lutheran Church—Missouri Synod, and United Lutheran Church in America.

Lutheran Bishops Define Church's Political Responsibility

BERLIN—A declaration on the political responsibilities of the Church has been issued by the Bishops' Conference of the United Evangelical Lutheran Church in Germany (VELKD).

The pronouncement, which stressed restraint by Church leaders with regard to political issues, was worked out by a special committee set up in December 1950.

The Lutheran bishops said the declaration was prompted by the "widespread uncertainty among Christians concerning the treatment of current political questions."

Many pastors "deemed it necessary to offer certain practical solutions to political problems," the bishops said, "while others felt that the Church has nothing to do with politics and should confine itself to preaching the gospel."

Rejecting both views, the declaration said that "Christians are obliged conscientiously to assume their political responsibility but in doing so must not blur the boundaries between Church and world, between Christian community and political order."

The statement urged the individual Christian to take part in public life, to make his political decisions free

from fear, idolatry or contempt of men and to resist turning political attitudes into ideological ones.

The bishops said that the political service of the Church is limited because the interpretation of God's commandments with regard to public life permits various political opinions. Therefore, the Church, as such, does not bind itself to individual party political platforms.

It was stressed that the "essential and noblest task of the Church is to profess the Christian message."

"Alone through its proper spiritual task the Church exercises a public and political influence," the statement said.

"It is important for the life of a people that in its midst lives the community of Jesus Christ, where Christians exercise forgiveness among themselves and in faith overcome hopelessness and fear."

Bishop Lilje Reports on So. African Lutherans

Hannover, Germany—A favorable report on the Lutheran parishes South Africa was made here by Dr. Hanns Lilje, Evangelical Lutheran Bishop of Hannover.

Dr. Lilje, who had just returned from a month's visit to South Africa,

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said that he had found an active church life there.

During his trip, he visited twenty parishes, held a church rally in Windhoek, and spoke at several public meetings in Capetown, Pretoria, and at Stellenboesch University.

Lutheran parishes in South Africa have a white membership of 25,000 and a colored one of more than 300,000. Fifteen parishes belong to the Evangelical Lutheran Church of Hannover.

Chinese Communists Jail Lutheran Missionary

Philadelphia—The Rev. Paul J. MacKensen, Jr., of Baltimore, Md., last missionary of the United Lutheran Church in America remaining in Communist China, has been imprisoned, it was announced here.

A cable from Hong Kong to the ULCA Board of Foreign Missions said that the 27-year-old missionary, stationed at Tsing Tao, Shantung Province, since 1948, was jailed March 7.

The Rev. Arthur S. Olson, China director for the Lutheran World Federation, who sent the cable, said he did not know the charges under which the missionary is being held.

Niemoeller Urges Churches Bridge East-West Gulf

New York—A plea that the churches help bridge the gulf between East and West was made here by Pastor Martin Niemoeller as he left for Frankfurt, Germany.

In an interview with Religious News Service, the German clergyman said that Christians in their approach to the problem of East and West tensions "should hate the sin but love the sinner."

"Behind the Iron Curtain," he said, "are human beings for whom Christ died, and we, as Christians, have a responsibility toward them."

As a German, who lived under the totalitarian regime, Pastor Niemoeller said, "I have a special feeling of responsibility for others living under a similar regime."

The German churchman, who spent five weeks fulfilling speaking engagements in about a dozen states, reported that his appeals for a sympathetic understanding between the churches of the West and those behind the Iron Curtain, had been generally well received. He voiced the hope that both as citizens and church members, Christians would "keep looking for possibilities for understanding."

Pastor Niemoeller urged Christians in the West to avoid assuming the attitude that "we are right and those people are wrong." Such a point of

view, he said, has only produced deadlock.

"Let us not shout into the other's ear," he cautioned, "but let us rather be willing to listen to what the other has to say, so the conversation can at least get going."

In a reference to his much-publicized trip to Moscow, Pastor Niemoeller said that his only motive was to "learn what was going on in the churches of Russia." He said he found that the churches behind the Iron Curtain "were certainly not free, nor could they act in cooperation with groups outside except as their rulers dictated."

However, he noted that the number of churches in Russia had increased during the past twenty years, and that church attendance on the whole was surprisingly good.

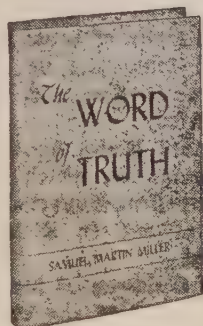
"Churchgoers in Russia," he said, "while not showing any opposition to the regime, certainly do not regard themselves primarily as servants of Bolshevism but rather as servants and members of Christ and His Body."

Lutherans to Spur Program Among Workers

Cleveland, O.—A program of greater service to industrial workers by the Lutheran Church will be discussed at

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a two-day conference here April 22-23 under the auspices of the Division of American Missions of the National Lutheran Council.

Thirty selected pastors from the east and midwest, whose congregations are composed largely of industrial employees, will attend the meeting, said to be the first of its kind ever held by Lutheran church groups.

"We hope to analyze the tensions and insecurities of the worker in industry, to study his hours of employment and help gear the program of the church to meet his spiritual needs," said the Rev. C. P. Rasmussen of the missions division, who is arranging the program.

Scheduled speakers include: Robert I. Wishart of Minneapolis, Minn., president of the Hennepin County Industrial Union Council, a layman in the Evangelical Lutheran Church; C. A. Bergan of Augusta, Ga., member of the Atomic Energy Commission and layman in the United Lutheran Church, and the Rev. Bernard Spong, pastor of Bethlehem Lutheran church at Gary, Ind.

—o—

Lutherans Report Record Parochial School Enrollment

St. Louis, Mo.—Parochial schools of the Lutheran Church-Missouri Synod enrolled more than 100,000 pupils for the school year 1951-52, the largest number since the schools were established over a century ago.

This was disclosed in the annual report of Dr. A. C. Stellhorn, Missouri Synod superintendent of schools. He said that 112 new teachers taught in 112 new classrooms opened for the 1951-52 semester.

During the past six years, according to the report, total enrollment increased more than 26,000, and 172 new schools with almost 1,000 new classrooms and teachers were established.

Instructors in these schools are trained in the Missouri Synod's two teachers colleges at Seward, Nebraska, and River Forest, Illinois.

—o—

Dedicate New Scandinavian Seamen's Church

Copenhagen—A new Scandinavian seamen's church was dedicated here by Bishop Hans Fuglsang-Damgaard, Primate of the Danish State Lutheran Church.

King Frederick IX of Denmark and Queen Ingrid attended the ceremonies. Among those who sent greetings was Capt. Henrik Kurt Carlsen, heroic skipper of the sunken freighter "Flying Enterprise," whose native town of Hillerod is fifteen miles from Copenhagen.

The church is located in a re-modeled

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storehouse in the Nyhavn section of the city. Among the materials used in the renovation were several old Pommeranian girders and rafters which support the pulpit and serve as pillars.

The baptismal dish was found in a chicken-run in a small village. It is 150 years old and made of brass. The granite baptismal font, dug up in a garden near a home for the aged, dates to the twelfth century.

The Finnish State Radio broadcast the dedication ceremonies which were picked up by many Scandinavian sailors ashore and at sea in different parts of the world.

The Rev. Eirik Guldvog of Norway was installed as pastor of the church by Bishop Arne Fjellbu of the Norwegian State Lutheran Church.

—o—

Name Hungarian Delegation to World Lutheran Assembly

Budapest—Six delegates will represent the Hungarian Lutheran Church at the Lutheran World Assembly in

Hannover, Germany, July 25-Aug. 3, it was announced here.

Presiding Bishop Lajos Veto will head the delegation. Other members will be Bishop Laszlo Dezser of the Banyai-Montana District; the Rev. Miklos Palfi, professor of the Old Testament at Budapest Lutheran Theological Academy; the Rev. Karoly Grunwalsky, acting general secretary of the Church; Pastor Vilmos Gyongyosi of Budapest, and Pastor Odon Buchalla of Nyiregyhaza.

Pastor Buchalla will act as interpreter for the delegation.

—o—

Congregation Backs Pastor on Non-Segregated Church

Pittsburgh—By a vote of 81 to 45 the membership of Bethel Lutheran church here voted in favor of a non-segregated church, and in so doing gave their pastor a vote of confidence.

The Rev. Robert M. Herhold, 27, had submitted his resignation because a large part of the congregation had ob-

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jected to his including Negro children in the church's Christian Activities Club, a program of recreation and education for youngsters in the neighborhood. Mr. Herhold also had invited the Negro youngsters to come to Sunday school.

The issues were clearly drawn at the meeting which voted on the church's future policy. Before the ballots were marked, Mr. Herhold answered "yes" unequivocally to such questions as: "Does this mean that Negroes can sit anywhere in the church? Will they be admitted to full membership?"

His program accepted, Mr. Herhold withdrew his resignation.

Soviet Zone Protestants to Attend West German Rallies

Berlin—Interzonal passes permitting some 25,000 Protestants from Germany's Soviet Zone to attend two big church meetings in West Germany this summer will be issued by the East German government, church authorities announced here.

The church spokesmen said that the Soviet Zone government had agreed after long negotiations to let its Interior Ministry issue the passes.

It is estimated that about 5,000 travel passes will be given to East German Lutherans who want to attend the Assembly of the Lutheran World Federation at Hannover July 25-Aug. 3. Another 20,000 are expected to be issued to East Zone Protestants to attend the German Evangelical Church Day (DEKT) observance in Stuttgart, Aug. 26-31.

Bishop Anders Nygren of Lund, Sweden, president of the L.W.F., and Bishop Hans Meiser of Munich, head of the United Evangelical Lutheran Church in Germany, called on East German President Wilhelm Pieck in January to urge that all possible facilities be given Soviet Zone Lutherans wishing to be present at the Hannover meeting.

Dr. Reinhold von Thadden-Trieglaff, president of the DEKT movement, made a similar visit on behalf of the Stuttgart rally.

Hungarians Seek Lutheran 'Germ War' Protest

Geneva—Two Hungarian Lutheran bishops have urged the Lutheran World Federation to "protest" at its World Assembly in Hannover this summer against the use of germ warfare which they alleged the United States had instituted in Korea.

In replying to the bishops' wire, received at the federation's headquarters here, Dr. Carl E. Lund-Quist, executive secretary, said:

"In my opinion, the churches will want to support the attempt of an inquiry into the charges of such a type of warfare as you mention. We urge that all Christian people seek to know the facts.

"It is my belief that our Lutheran churches will continue to preach the gospel in such a way as to bring truth and justice to all men."

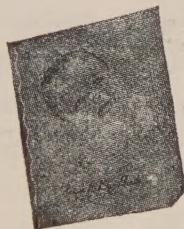
The telegram was sent "in the name of the Hungarian Lutheran Church" by Presiding Bishop Lajos Veto and Bishop Laszlo Dezserly. It referred to "the profound indignation of the whole

Hungarian people on account of the application of the bacteriological weapon in Korea by the administration and the military command of the United States."

"We are convinced," the bishops said, "that at the Hannover Assembly, the Lutheran World Federation and its member churches must protest against the use of this weapon. We must raise our voice against the cynical mass murder and for the immediate stopping of the Korean war."

The telegram made no reference to the offer of the International Red

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Cross to investigate charges of germ warfare in Korea. The two bishops who sent it are regarded in western Lutheran circles as being pro-Communist.

Government Official Named Hungarian Lutheran Inspector General

Budapest—Erno Mihalyfi, member of the Hungarian Parliament and Deputy Minister of Public Instruction in the government, has been elected Inspector General of the Hungarian Lutheran Church, it was announced here.

He succeeds Dr. Ivan Reok who resigned recently.

The announcement said that the vote for Mr. Mihalyfi, who was put up as the only candidate, was almost unanimous among the boards of congregations of the four Church districts.

Known for his leftist views, Mr. Mihalyfi, who is 54, is general secretary of the Hungarian National Peace Council.

During the last war, he joined with a group of intellectuals to form the Smallholders Party. After the war he was elected to Parliament on its ticket and was named Minister of Information in the coalition government of former President Zoltan Tildy.

Following President Tildy's resignation in 1938 and the subsequent formation of the Communist People's Republic of Hungary, he became Deputy Minister of Public Instruction.

The son of a Lutheran minister, Mr. Mihalyfi in his university days was president of the Bethlen Gabor Society, national Protestant college student organization.

Proposes Churches Supervise All-German Elections

Dortmund, Germany—A proposal that the Evangelical Church in Germany (EKID) and the Roman Catholic Church exercise joint supervision of possible future all-German elections was made here by Bishop Otto Dibelius of Berlin, chairman of the EKID Council.

"If free elections throughout Germany should become a possibility," he told a Westphalian pastors' meeting, "there is one organization existing in both the East and West zones in the integrity, honesty and reliability of which everyone can have confidence and which would guarantee that a fair and correct procedure was followed.

"That organization is the Church.

"The Evangelical Church would not hesitate to undertake this service and, certainly, the Roman Catholic Church would not either."

Dr. Dibelius said he believed the Church would not be venturing on

political ground in assuming control of voting procedure, since "it would have no influence on the outcome of the election."

On the other hand, he said, Church control of the balloting and the counting of votes would be effective because the Church has "representatives and some type of organization in even the smallest" of German communities.

"In the interest of the German people," he said, "reunification must not be put off too long. To do so invites the danger of East and West Germany drifting farther and farther apart and becoming two different peoples—one living on a basis of dialectical materialism and the other on a basis of Christianity."

Dibelius Proposal on Elections Gets Cool Reception

Berlin—West German government circles discounted a proposal by Bishop Otto Dibelius of Berlin that the Evangelical Church in Germany (EKID) and the Roman Catholic Church be given joint supervision of possible future all-German elections.

Bishop Dibelius, head of the Evangelical Church, had observed that the Christian Church was "the one organization existing in both the East and West Zones in the integrity, honesty and reliability of which everyone can have confidence and which could guarantee that a fair and correct procedure was followed."

Although agreeing as to the excel-

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nt standing of the Church the government sources expressed doubt that could tackle the vast problems involved in the control of such elections. Dr. Gustav Heinemann, president of the EKID Synod and Interior Minister of the West German government, was reported favorable to Dr. Dibelius' suggestion, but Pastor Martin Niemöller, president of the Evangelical church in Hesse and Nassau, said that he could not endorse the idea.

Dr. Niemoeller pointed out that the German clergy, as citizens, would have to go to the polls and that therefore the Church, if it undertook the supervisory task, would "raise a question as to its own neutrality." He proposed, instead, control of the elections by such neutral nations as Switzerland and Sweden.

Scottish Church Groups to Study Divine Healing

Glasgow, Scotland—A committee to study divine healing has been formed by the Presbytery of Glasgow. The action has drawn attention here to the increasing interest in this question in the Church of Scotland.

Various groups, including one in Edinburgh, had previously been formed up and down Scotland although their approaches to the subject are not all similar. Some are concerned primarily with individual and group prayer in the treatment of ailments, others with pastoral psychology and still others with the "laying on of hands."

These three forms of healing will be studied by the church groups under the leadership of the Rev. George S. Marr, retired Edinburgh minister. Dr. Marr, who holds medical as well as theological degrees, was instrumental in forming many of the groups.

Perhaps the most striking development in this field has been the emergence in the past three or four years of a small number of ministers who practice the laying on of hands.

Most of these ministers are working by faith alone, and there is no body of fact on which to build. They claim successes in the treatment of such illnesses as tuberculosis, cancer, sclerosis, arthritis, rheumatism, pneumonia and many minor complaints.

In connection with this method of healing, the study groups are expected to consider the following problems:

Can all ministers practice it or is a gift confined to certain men only?

Does it get to the root of the illness or does it tend to ignore the mental aspect of illness?

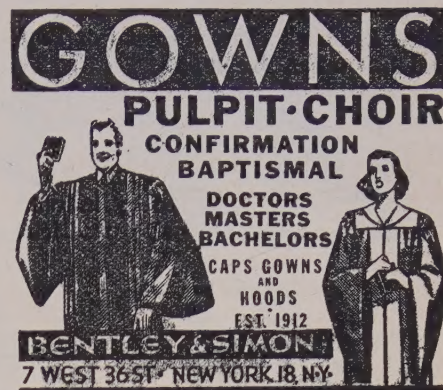
Is it attended by any dangers to the patient?

Does it leave out of account the forgiveness of sin?

Prayer at the bedside of a sick parishioner is a tradition of the Church of Scotland ministry, particularly parish ministers, many of whom are firmly convinced that recovered health has been a direct result of prayer. Out of this has developed the practice of group prayer on behalf of the ailing, with community prayers being offered for sick people not only in Scotland but elsewhere.

Notable work in this field has been done by the Iona Community under the leadership of the Rev. George F. Macleod, minister of the Govan parish in Glasgow.

Many Scottish ministers have inter-



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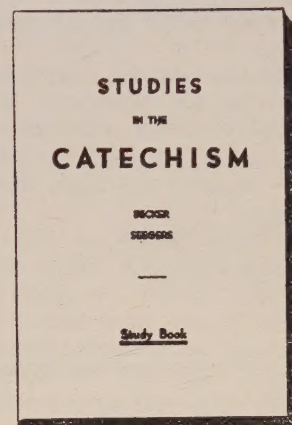
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ested themselves in psychology as it applies to pastoral work, a field in which Dr. Leslie Weatherhead of England has taken the lead.

A considerable number of clergymen now are able to recognize mental symptoms and trace their causes. The connection between mental and physical health is being probed by individual ministers and small unofficial groups.

Charges Dutch Reformed Clergy Rule South Africa

Capetown, South Africa—This country's Dutch Reformed Churches have been welded into a "political machine" to carry out racist, reactionary programs of the once-banned Afrikaner Broederbond, an independent Dutch Reformed leader charged here.

Dr. D. J. Devos, a Dutch Reformed minister, told an overflow crowd in City Hall that 1,000 Predikants (clergymen) of the older Churches had formed more than 1,000 "cells" in their respective parishes.

These cells, he said, are dedicated to securing control by "influential Broederbonders" of church councils, synods, presbyteries and school boards as well as city councils and trade and industry groups.

Through them, Dr. Devos declared, the predikants carry out orders of the Broederbond's "twelve apostles" and "rule South Africa from behind the scenes, changing governments and cabinets at will." He said the Broederbond and its adherents were sworn to achieving a republic that would suppress all resistance and destroy the freedom of all races other than whites.

The Broederbond (Union of Brothers), formed in 1919, went underground in the early 30s after it had been denounced by the coalition government of Field Marshal Jan C. Smuts and Gen. J. B. M. Hertzog. Marshal Smuts, then Prime Minister, called it Fascist and forbade civil servants to be members.

This ban was rescinded by Prime Minister Daniel F. Malan in 1948 when his Nationalist Party won the election and swept him into power. Dr. Malan and 60 of the 80 Nationalist members of Parliament are members of the Broederbond.

New laws put through by the Malan government and virtually disenfranchising the country's overwhelming non-European majority were recently declared unconstitutional by the Appeals Court. Dr. Malan has refused to accept the verdict.

Eighteen other clergymen were on the platform with Dr. Devos as he urged the calling of a national congress to discuss the situation and de-

manded the disbandment of the Broederbond.

Residents Object to Construction of Church

Marshall, Minn.—A public meeting was called here by the city council to hear arguments for and against the construction of a Gospel Tabernacle in Morningside Heights, an exclusive residential section.

Application for a permit to erect the tabernacle was made to the council on March 17 by the Rev. Merwin Price, pastor of the congregation proposing to build it.

Shortly afterwards, the council received a petition signed by 48 Morningside property owners objecting to the granting of a construction permit.

The petition said that the proposed

tabernacle would not conform to the building code because it would be too close to the front lot line, and that would constitute "a serious traffic hazard."

Other building lots are available outside Morningside, the objectors said, where the tabernacle would not need a waiver of building code requirements.



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